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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

VOL. XXVIII APRIL 1957 No. 4

"THUS HAVE I HEARD"—
THE SIN OF SPEECH

Wise, of a wisdom far beyond our shallow depth, was that old precept: *Watch thy tongue*; out of it are the issues of Life! "Man is properly an *incarnated word*": the *word* that he speaks is the *man* himself. Were eyes put into our head, that we might *see*; or only that we might fancy, and plausibly pretend, we had *seen*? Was the tongue suspended there, that it might tell truly what we had seen, and make man the soul's brother of man; or only that it might utter vain sounds, jargon, soul-confusing, and so *divide* man, as by enchanted walls of Darkness, from union with man? Thou who wearest that cunning, heaven-made organ, a Tongue, think well of this. Speak not, I passionately entreat thee, till thy thought hath silently matured itself, till thou hast other than mad and mad-making noises to emit: *hold thy tongue* (thou hast it a-holding) till *some* meaning lie behind, to set it wagging. Consider the significance of SILENCE: it is boundless, never by meditating to be exhausted; unspeakably profitable to thee! Cease that chaotic hubbub, wherein thy own soul runs to waste, to confused suicidal dislocation and stupor: out of Silence comes thy strength. "Speech is silvern, Silence is golden; Speech is human, Silence is divine." Fool! thinkest thou that because no Boswell is there with ass-skin and blacklead to note thy jargon, it therefore dies and is harmless? Nothing dies, nothing can die. No idlest word thou speakest but is a seed cast into Time, and grows through all Eternity! The Recording Angel, consider it well, is no fable, but the truest of truths: the paper tablets thou canst burn; of the "iron leaf" there is no burning.

—THOMAS CARLYLE: "Boswell's Life of Johnson,"
Critical and Miscellaneous Essays, Vol. III

One of the evils by which modern society is debased is constant misuse of the power of speech. Too many talk for the sake of talking: small and random talk, business talk, often inimical, at home or at office; jests at the expense of friends and especially of foes which may

degenerate into gossip; and there are also malice and backbiting; and lies, which in political circles pass under the name of diplomacy and elsewhere under that of courtesy or cleverness or what not.

In all these there is at work a common factor which is rarely taken into account—the corruption of the speaker's own mind and morals, character and health. Indulgence in destructive speech poisons the human system and injures it as few venoms do. Many who indulge in it, however, are not wicked but thoughtless. If only they would listen to the saying that "a single word may ruin a whole city or put the spirit of a lion into a dead fox" they would start thinking. Selden has well said: "Syllables govern the world." The mischief done by words at the U.N.O., in parliaments and through the press, begins in clubs and homes, at lunch counters and around tea tables.

Real knowledge about words and sounds, meanings and tones, is highly important. Our "civilized" people neglect it.

Sound, Word and Speech are regarded as profoundly important by the mystics, the philosophers and the philologists, each valuing them from his own angle of vision. *Gupta Vidya,* the Esoteric Philosophy and Occult Science have a special point of view, rooted in the synthetic power of perception. The mystic looks upon words as living; the philosopher uses them as vehicles for his own thoughts and speculations; the philologist is interested mainly in their lineage. The Occultist uses words as living messengers of incommunicable secret and sacred verities, using their sound values and their colour tones to reveal the indissoluble relation between the spiritual, the psychic and the material; between the divine, the human and the animal; between the invisible and the visible; between the good and the evil.

The primal vibration, Sound emanating from the Unmanifest, is named the Word—*Shabda Brahman,* called the Logos by the Greeks, whose wisdom Apostle John used to begin his gospel—"In the beginning was the Word, and the Word was with God and the Word was God." This is the *Pranava,* the *AUM,* of Eastern Esotericism. Krishna in the *Bhagavad-Gita* proclaims It as one of His *Vibhutis,* Excellences—"Of words I am the monosyllable *OM.*"

The sound values of words and phrases—*mantras*—are not a matter of serious study by our learned men of today, though the creative and destructive powers of sound are beginning to be accepted by some medical men and by some musicians. But the power of sound, the potencies of words and language, even as ordinarily used—these are *terra incognita* for men of modern knowledge. The mysterious and mighty magic of speech at which Carlyle hints in the above passage is dese-

crated every day and every hour by leaders and the led alike. Even Hindus who believe in their tradition about the power of *mantras*, speech-sounds, never think of the power brought into play in their daily use of language. A superstition has grown up that *mantras* belong only to Sanskrit, the language of the Gods. But, whether men curse or bless in English or in Hindi, words and phrases and tones of all tongues have an invisible influence. They soothe or irritate, depress or energize, not only those who hear, but also those who speak.

All this offers the metaphysical and psychological basis for the precept that those who aspire to simple and high living, to feel devotion to the Supreme and to Humanity, should guard their speech. We must learn the place of silence in our daily living. In useless babbling we fritter away soul force. We should cultivate the power to listen. But the modern style of living, labouring, even loving, encourages talk and more talk. Modern society is very suspicious of the "silent fellow! One never knows!" It says, "How can bread be earned and business be done without proper phrases, suggestive remarks, flattery and threats?" "What would club life be without conversation, salty and peppery, pungent and smart?" says the social drone and butterfly. As to love, "What nonsense! How can you make love without endearments?" And yet it is taught that the human devotee receives into his heart the grace of the Divine Lover which is silent when his own heart and mind and tongue are silent. Is it not said that the *Guru* speaketh not and yet the pupil learneth?

Misuse of speech results from the mishandling of the mind. Petty mind, petty speech; mean mind, mean speech; wandering mind, rambling speech; seeing mind, sage speech. Without wisdom, speech cannot be true or good or beautiful. Speech is personified as one of the wives of Dharma. Speech which is not properly wedded to the Lord of Law and Duty is compared to a prostitute; unchaste though she be pretty, false though she be lavish.

Between mind and speech, understanding and words, there is a kinship. Plutarch, introducing his life of two grand orators, Demosthenes and Cicero, refers to himself—"It was not so much by the knowledge of words that I came to the understanding of things, as by my experience of things I was enabled to follow the meaning of words." Wisdom enshrined in words does not come to us by a study of words and idioms, construction of phrases and sentences, and the like.

We are called upon to control wrong speech and to cultivate right speech. Meditation or *Tapas* on Speech, according to the *Bhagavad-Gita*, is to be on gentleness of words which causes not excitement or anxiety; on true words; on friendly words; on words of Holy Writ. *The*

Laws of Manu (iv. 138) advocate practice of the rule belonging to *Sanatana Dharma,* the Immortal Wisdom-Religion: speak true words pleasantly, but never unpleasantly, and avoid falsehood even though it be pleasant to oneself or to another. A sevenfold exercise is recommended to the earnest and sincere aspirant as part of his self-discipline:—

(a) Self-imposition of periodic silence.

(b) Abstaining from untruthful or injurious speech.

(c) Guarding against useless talk.

(d) Abstaining from asking questions out of curiosity, or from the weakness of prying into the affairs of others.

(e) Abstaining from egotistic speech, *i.e.,* not making statements about our Divine Soul in terms of our animal nature.

(f) Guarding against airing and enumerating our own faults and weaknesses lest our speech lend strength to these.

(g) Speaking only that which is true, and that only at proper times, to proper people, under proper circumstances.

This or a like discipline will enable us to perceive the truth of the aphorism:

Attain to knowledge and you will attain to speech.

SHRAVAKA

"THE POETIC FUNCTION OF RELIGION"

In *The Journal of Philosophy* (Lancaster, Pa., U.S.A.) for November 22nd, 1956, is an interesting article on "Santayana and the Poetic Function of Religion," by Willard E. Arnett. The writer points out how Santayana had antagonized the orthodox fundamentalists on the one hand and the contemporary liberal thinkers on the other. Santayana held that scientifically religion was irrelevant to truth; at the same time he asserted that the moral effectiveness of religion depended, for the great majority, on the acceptance as literal truth of its poetry, myth and allegory.

The ideas and ideals expressed in religion, in spite of their factual falsity, are thoroughly human and should, Santayana maintained, be understood in the light of their genesis and functions in human experience. Religion resembled poetry; it enhanced the values of living; *e.g.,* the function of prayer: prayer expressed the ideal of the soul's aspiration, enabled the soul to grow towards the ideal and reconciled it to the finitude of its environment.

Santayana emphasized the imaginative side of religion which brought down on him the wrath of priests and the scorn of moralists and reformers. What was false in the science of facts, he held, might be true in the science of values; Man's happiness depended on the exercise of his poetic capacities. Through these spirituality was achieved. His chief merit, which he shares with many great thinkers, is his emphasis on the transcendent worth of spiritual values.

D. G.

THE NEW ORDER IN INDIA

[**The Rev. Ralph Richard Keithan** is a lover and server of India because he is a lover of Souls, seeker of Soul-values and doer of Soul-deeds. His past career as a church missionary has had its adventures. Today he has emerged with a universal vision which inspires him. He writes :—

Never has life meant so much to me as now when I enter my 60th year. A "sarvodaya ashram" is taking form for "vanaprastha days"! A new "order" is taking place for some of us workers—those of us who have been moved deeply by Jesus Christ and by Gandhiji, workers of different religions. We have found our organised religions insufficient for the present demands. We keep our feet within those religions but we join the right hands of fellowship that we may move more fully into the world of Truth. I know you will be deeply interested in all this, for you are one of such pilgrims.

This is a short but very informative article. He calls it "the first instalment." Our readers, we know, will await with real interest the future instalment the author promises.—ED.]

Modern India is in a revolution. This remarkable growth goes back to the days of Ram Mohan Roy. Its roots are with the Buddha and even before. It has been touched by the Cameleer of Mecca and the Carpenter of Nazareth. Modern civilization in many forms, and many other upsetting forces, have been at work for centuries.

This programme for the New Society was definitely initiated and put into concrete form by Gandhiji. It is my conviction that he is the man of the century. History has yet to assess his place in this world of the Common Man and great upheaval. It was his to carry through to a successful conclusion the struggle for national freedom. For the first time in the history of mankind, and in a time when warfare had come to its climax, he secured this freedom in love. This is an application of the law of love that is far more significant for man than the harnessing of atomic energy in a bomb.

But Gandhiji took us much farther on this old road of human peace. He gave us a nation-building programme that touches all of life. He declared and worked for a "casteless, classless society." When I look back upon these thirty years in India, when I think of the slow process of the integration of the Negro with the White in America, then I know what a revolution has come to our people at the point of brotherly relationships. But Gandhiji did not stop there. He saw the poverty of the people. He had no great instruments, such as a modern government, with which to work. He had to deal with nearly naked and hungry people. So he started where they were: with a *takli*, with the wastes of the village. Here again I consider that he worked a miracle. And yesterday, when I saw almost a whole village at spinning which had not spun for generations, when I saw functioning a

store of homespun and homewoven cloth in a comparatively small and remote village, and a modern Government promoting this advance, I again wondered.

All this was to be carried to the people by means of a new education, Basic Education, which I consider, as an educationist of some experience, the most advanced type of education in the world today. It has but begun to realize its potentialities. But perhaps the most telling "atom-bomb-of-love" was his insistence that all this was impossible unless we had "a living faith in God (Truth)." That meant that society could no longer be secular in the sense that the modern West had defined "secular." The Pilgrim of Truth and Love must work in the shop, field, office and market place!

The Experimenter with Truth hinted at the importance of land reform. The world is in the throes of such a revolution. A large proportion of mankind today has carried through such reform with compulsion and much violence. This violence had come even to our own land of traditional non-violence. Vinoba, the most disciplined disciple of Gandhiji, walked into such an area of violence in Telangana. To the amazement of all, people began to give land for the landless. The Bhoodan Movement was born. It grew into *Sampatti-dan, Shramadan, Buddhi-dan, Jeevan-dan* and *Grama-dan!*

When Vinobaji entered Tamilnad about a year ago, he constantly suggested that he had entered a part of India that had a very rich culture, a temple at the heart of almost every village, which was a region of high learning, and that he expected his movement to take another step forward. For months his prophecy did not take form. About three months ago, when he entered the Madurai District, he again challenged us to be the full channels of the spirit of the people. We went to our work with scepticism. But on January 9th, when Vinobaji was on the point of entering the next district, Tiruchirapalli, 127 villages had offered their lands for redistribution that there might be no more landless within their boundaries. Another significant step forward had been taken. The people had spoken! This fact touched Vinobaji and his workers so deeply as they met and meditated in a beautiful grove in the countryside that they decided to go back for *taluk-dan,* that is, the gift of villages throughout a whole *taluk.* They decided on the Tirumangalam Taluk; they went back to work. Over a hundred workers are in the field and more are coming. Already over eighty villages have given their lands for redistribution in this area. Thousands are seriously contemplating their duty. I shall give you more of this remarkable story in the following issue.

RALPH RICHARD KEITHAN

THE FIRST BURMESE-ENGLISH DICTIONARY
PUBLISHED IN INDIA IN 1826

[**Miss E. Pauline Quigly** was an Assistant in the library at India House, London, till 1944. Her article is a romance which throws light on the enterprising work of early British and American church missionaries. The following note supplied by her gives the background of her article :—

> In December 1955, I submitted an Essay entitled: "Some Observations on Libraries, Manuscripts and Books of Burma from the 3rd Century A.D. to 1886" to the Ministry of Education (Awards Branch), London. The examining professor asked for an explanation of the statement in the Essay that Judson's Burmese-English Dictionary was printed in 1824–26, mentioning that Burmese scholars consider the first Burmese-English Dictionary was published in 1852. I was able to support my statement by facts related in the attached article: "THE FIRST BURMESE-ENGLISH DICTIONARY OF 1826 PUBLISHED IN INDIA." Interest has now been aroused in the 1826 edition, which even sixty years ago, was listed by oriental booksellers as very scarce.
>
> —ED.]

William Carey, the English Baptist missionary, and his son Felix laid the foundation for the development of printing in India and Burma. William Carey, famed for his work with the Mission Press, at the Danish settlement of Serampore, a few miles outside Calcutta, is known as "the father of Indian printing," and Felix Carey—although less famous than his father—is regarded as the pioneer of printing in Burma.

During the forty years that William Carey resided in Bengal, the Press he had established at Serampore was not restricted to printing the Christian scriptures, for Dr. Carey was a Sanskrit scholar, possessing also considerable knowledge of Hindi and Marathi, and under his direction the Serampore Press printed works in seventeen vernacular Indian languages, including Oriya, Baluchi and Telugu. By 1800, with assistance from other missionaries, William Carey had the Serampore Press well established: books were being printed in languages for which types had never before been cut; the first Indian classic to be printed in Devanagari characters, the *Ramayana*, came from the Press, and to Carey is attributed the revival of Bengali literature, which he made available to the public for the first time in printed books.

In 1807, it was decided that the work of the English Baptist Mission in India should be extended to Burma, and Felix Carey was one of the missionaries chosen to establish in Rangoon a settlement resembling his father's at Serampore. On the arrival of the missionaries in Burma, they were well received both by the Burmese and the European com-

munity. Felix soon realized that his knowledge of Hindi and Bengali was of little use to him and that the Mission could not make progress until the workers knew Burmese. But there were difficulties in obtaining a regular teacher, and Felix was beset with various domestic worries, and became generally disheartened and returned to Serampore for a while. Later, he returned to Burma and, when he found his medical skill was appreciated at the Burmese court, he was gradually able to progress with the language. By 1811 he had completed a draft for a Burmese-English Dictionary and was revising it for publication. The Mission considered establishing a printing press in Rangoon, but Felix advised against this action—not because the Burmese Government would object, but because he was certain that such a novelty would attract the attention of the King and his courtiers, and the press would not long be permitted to remain in the hands of the Mission before it was requisitioned for the use of the court at Amarapura, the then capital of the Burmese dominions.

However, after his next visit to Serampore, where he made the acquaintance of the American Baptist missionary, Adoniram Judson, and found that Burmese type was already being cut, upon returning to Rangoon Felix Carey decided to establish a press there, and to print books in the various languages of Burma. As he had expected, this proposal met with interest and encouragement from Burmese officials, who made arrangements for a press and types to be transported from Calcutta to Rangoon. But in 1813 Felix was summoned to the capital to vaccinate the heir to the throne, and, when he mentioned the printing press to King Bodawpaya, the King ordered him to establish the press in the capital and to reside in Amarapura. Felix Carey, perhaps owing to his missionary zeal, somewhat optimistically took this order to mean that the King had given his assent to the printing of Christian scriptures in Burmese, whereas it really meant that Felix and the press were retained at the capital under the close observation of the court.

In 1814, Felix Carey again visited Serampore and, while there, supervised the printing of his Burmese Grammar at the Mission Press. Upon returning to Rangoon, he decided to follow the King's order and to settle in Amarapura. He set out to make the journey by river, taking his family and the printing press with him, but a disaster occurred on the way and his wife and children were drowned and the press lost. The manuscript of his Burmese-English Dictionary, which was in another boat, was saved. King Bodawpaya did what lay within his power to compensate Felix for his tragic loss and sent him to Calcutta to acquire various

items for the Burmese court, which included founts of English, Burmese and Siamese type, casting instruments, presses and compositors and typecasters.

Although Felix Carey, on behalf of the English Baptist Mission, was the first to introduce a printing press into Burma, the Roman Catholic missions had been the first to use Burmese type (for books which they printed in 1776), but the actual printing had been undertaken in Italy. To Felix Carey is due the introduction of printing in Burma; but rather, it may be said, he paved the way for its greater development by the American Baptist Mission under the direction of Dr. Judson. The press established by the American missionaries in Burma continued to publish books in Burmese and English for nearly a century, and became famous for its association with various editions of the Burmese-English and English-Burmese Dictionaries. But it was the Baptist Mission centred at Serampore that may lay claim to the publication of the first Burmese-English Dictionary, which was brought about in the following circumstances.

Felix Carey did not live to complete the manuscript of his Burmese-English Dictionary, and Dr. Judson made use of the material when compiling a more comprehensive dictionary. But even in Judson's hands the dictionary was not destined to be published; for, with the outbreak of the First Anglo-Burmese War in 1824, Judson, together with other foreigners, was confined to prison by the Burmese Government, and the Mission thought it advisable for the press and type to be sent away to Calcutta, from whence it had been received as a gift from the Serampore brethren. There, under the supervision of the Rev. J. Wade, the first Burmese-English Dictionary was printed and published in 1826.

Copies of this dictionary are extremely rare, although it may be found in old-established Oriental libraries. The title-page reads as follows:—

A Dictionary of the Burman Language, with explanations in English. Compiled from the Manuscripts of A. Judson, D.D. and of other missionaries in Burmah. Profits devoted to the support of the Burman Mission, Calcutta: Printed at the Baptist Mission Press, Circular Road; and sold by Messrs. W. Thacker and Co., St. Andrew's Library, Calcutta; and by the American Missionaries in Burmah. 1826.

An odd fact about this first edition of the Burmese-English Dictionary of 1826 is that apparently for more than three-quarters of a century no reference to it was ever made either by Judson himself or his associates, with the result that its existence was overlooked and scholars came to assume that Judson's dictionary, published posthumously in Moulmain in 1852, was the first Burmese-English dictionary. This assump-

tion on the part of scholars of Burmese is understandable, because Judson himself had written in his preface to the 1852 edition:—

It is exceedingly difficult to settle the orthography of a language which has never been printed and in which there are no grammars nor dictionaries.

And when the American Baptist Mission Press published another edition of Judson's dictionary in 1883, it was entitled the "Second Edition," thus ignoring the existence of the 1826 edition, which, in actual fact, made the 1883 edition a *third* edition. Dr. Judson's son, Edward Judson, in his publication *Adoniram Judson, the Great Missionary of Burma,* made no reference whatever to the dictionary published in his father's name in 1826; in fact, he states that his father did not live to complete the "Burman Dictionary... he finished the English and Burmese part, but the Burmese and English part was left in an unfinished state."

Now it is interesting to speculate on the reasons for the silence about the dictionary published in 1826, and to do this fully, it is essential to know the contents of the preface to the dictionary, which was written by the Rev. J. Wade, and dated "Calcutta, Dec. 15, 1825." Apart from technicalities relating to the construction of Burmese, which are of interest only to language specialists, the rest of the preface is of general interest, and it reads:—

The principal materials of the following work was originally furnished in MS. by the Rev. Dr. Judson, and designed for the use of the American Missionaries in Burmah.

The late war, however, having brought a number of gentlemen into that country who are desirous of acquiring a knowledge of the Burman language, the demand for a work of this kind has now become very extensive; and the Supreme Government of Bengal having promised most liberal patronage, it has been deemed advisable by the friends of the Burman mission, and of Dr. Judson, that the work should be immediately published, although he was not in circumstances to superintend the publication of it himself. [A footnote is added here, stating: "Dr. Judson was one of those unhappy individuals at Ava who were put into confinement by the Burmans at the opening of the present war."] ...It is allowed that it would have been highly improper to follow this advice, had it not been fully known that the only object Dr. Judson had, in preparing his manuscript, was to promote the interests and designs of the Burman mission....

For that part of this volume which was not supplied by Dr. Judson, we are principally indebted to the late Mr. F. Carey, and the late Rev. J. Colman, who were both well acquainted with the Burman language.

The earliest reference mentioning the 1826 dictionary which has, so far, been traced was published in 1909 in *The American Baptist Mission Press, Rangoon, Burma, 1816-1908* by F. D. Phinney, where it is stated that the printing press

(a gift of the Serampore Mission) established in Rangoon had been the beginning of the American Baptist Mission Press in Burma:—

...but the war of 1824-26 between England and Burma put a stop to its operations, and both press and types were taken back to Calcutta for a time. Here with other works a Burmese Dictionary was printed from Dr. Judson's manuscript, under the supervision of the Rev. J. Wade...during Dr. Judson's imprisonment.

In the preface to the 1826 dictionary there are interesting indications of possible reasons why silence was maintained about its publication. First, the slight reference to Felix Carey. It may be assumed that quite an extensive part of the material used for the dictionary was taken from the manuscript he had prepared, and, perhaps, Judson was embarrassed to learn that the dictionary had been published in his name with only slight reference to Felix. Alternatively, Judson and other missionaries may have disapproved of even the slight mention of "Mr. F. Carey" in the preface, because Felix was not well regarded in missionary circles, having given up his proselytizing work and entered the service of the Buddhist monarch at the Burmese capital. Judson may, therefore, have deemed it preferable not to take undue notice of the dictionary.

Second, with regard to "the most liberal patronage" promised by "the Supreme Government of Bengal," the author has failed to trace among contemporary records any disbursement by the government for a Burmese dictionary. Did the "liberal patronage" of the government not actually materialize? And, did "the number of gentlemen...desirous of acquiring a knowledge of the Burman language" prove far less than was expected? If so, perhaps the publication of the dictionary was a dead loss, and those concerned thought it best thenceforward to forget all about it.

Finally, "the number of gentlemen...desirous of acquiring a knowledge of the Burman language" who had arrived in Burma were almost certainly British troops intent on waging war against the Burmese; but Adoniram Judson was an American missionary, whose policy it was to establish friendly relations with the Burmese. Perhaps, therefore, Judson disapproved of the British government assisting in the publication of his dictionary for the use of British forces. If this were so, perhaps it was considered diplomatic to ignore the dictionary containing a preface which associated its author with British military designs in Burma, and not until 1909, when the political situation had considerably changed in Burma—the monarchy had been deposed and the country annexed by the British—would the missionaries wish to recall Judson's first Burmese-English Dictionary.

Whatever may have been the reason for overlooking the dictionary

of 1826, it should not be ignored. Its 400 pages afford a basis for studying the interesting linguistic changes which took place in the English interpretation of Burmese words owing to the fast changing political situation in Burma between the First Anglo-Burmese War of 1824-26, when the dictionary was originally published, and the Second Anglo-Burmese War of 1852, the date of the so-called "first" edition. For this reason alone the Burmese-English Dictionary published in India in 1826 is a useful historical and linguistic record.

E. Pauline Quigly

ENGLISH IN INDIAN EDUCATION

It is refreshing to note the Union Education Minister Maulana Abul Kalam Azad laying stress on the role of English in education, especially in the school curriculum. Addressing recently the Central Advisory Board of Education, Maulana Azad considered it necessary that every pupil in the secondary stage should

> study English if we are not to lose our contacts with the currents of modern thought and the great scientific progress of the Western world. It would, in my opinion, be shutting our eyes to reality if we refuse to recognize that in the context of our modern needs, English, Hindi and another modern Indian language must be studied by every Indian citizen who goes beyond the elementary stage. I am happy to say that all the State Governments have agreed with this view and mea sures are now in hand for giving effect to it.

Prime Minister Nehru, it may be recalled, expressed similar sentiments las' year, speaking at the Education Ministers' Conference. He said then:—

> It is obvious that higher training in science, technology, etc., cannot be given today and for some years to come without knowledge of a foreign language. For this and other reasons, it seems to me essential for us to continue, in a big way, the adequate teaching of English as a second language. I say English because that is the easiest foreign language for us to learn and is the most important.

However eager some enthusiasts may have been in the first flush of freedom to vote Hindi the official language of the country, since then, on second thoughts, several elder statesmen have spoken of the unwisdom of replacing English by Hindi. Vice-Chancellors of some of the Indian Universities have also pronounced in favour of retaining English as the medium of instruction in colleges and universities. Their warning should be heeded.

Further, we should also remember that Indian unity owes much to the English language, and will suffer if its use in administration, trade, education, etc., were restricted. Yet another reason —the spirit of our genius has been expressing itself in recent times through English rather than in any other language, ever since the unifying role of Sanskrit declined. India's nation-builders from Raja Ram Mohan Roy to Gandhiji have written more in the English language than in their own. And the same is true of Pandit Nehru, who has served India by writing his books in English. They have not only brought him deserved praise; they have helped foreigners in discovering the real India. If India is to fulfil her spiritual mission in the world, English must continue to occupy the honourable place which it has enjoyed.

IN PRAISE OF SUBSTANTIAL INEQUALITIES OF INCOME

[**Dr. L. Delgado**, a British educationist and an international banker, has contributed to our pages some valuable articles. They are of value to all citizens and publicists interested in creating new conditions in old countries. But here in India his ideas have a special significance. Only last April he wrote how Marxianism is already effete; in our issue of July 1955, on "The Materialistic Conception of Economics." His first contribution in January 1950 was on "Economics, Ethics and Politics." All these are instinct with living, provocative ideas. In the essay which follows, our esteemed author presents well-reasoned arguments against levelling down human earnings, which leads to a cultural levelling-down. How much should the State relieve the individual of the need to do for himself? With an economic problem an ethical problem arises. He closes with some ideas on present-day conditions in India which are worthy of attention by every Chief and Finance Minister, as by the leaders who rule at New Delhi.—ED.]

"What do they know of England who only England know?" the poet has asked. What, indeed! And what do they know of the Welfare State who do not know the alternatives foregone?

The concept of the Welfare State has fired the imagination of people everywhere as little else has done for centuries, except, perhaps, the idea of liberty. The philosophy it enshrines has been acclaimed in the East with the fervour of a religious belief, with which, indeed, it has much in common. Everyone is familiar with the benefits that it confers upon mankind, and especially on peoples with a poor standard of living. But these advantages have not been attained without the sacrifice of considerable moral and material values.

A Welfare State may be said to exist where the government ensures that certain elementary needs of goods and services necessary for a full life, such as housing, sanitation, body-building foods, schooling and medical attention, are available to all, irrespective of the income of the recipient. This is mainly achieved through fiscal policy, whereby the rich are obliged to transfer a certain portion of their wealth (usually of their income), by way of taxation, to the State, which then proceeds to spend the money on behalf of the less well-to-do. This is an over-simplification of the mechanism involved, but the essential effect is that wealth is transferred from one class to another.

The inescapable fact that resources are scarce relatively to wants creates an economic problem, and because of it *an ethical problem also arises.* If economic resources, including labour, were not limited, no problem at all would arise. The

millionaire could still have his yachts and his palaces, and the poor man enjoy leisure, adequate housing and, in fact, all the comforts that his more fortunate brother enjoyed, in the same way that both enjoy fresh air, sunshine and other natural gifts. In fact, there would be no poor. But economic goods and services are not unlimited; a more equal distribution therefore involves a smaller share of the goods to the rich.

This is the economic problem. The ethical problem arises at a later stage. It is right that all men should be able to live a reasonably full life. Above a certain standard, however, the issue arises of how much the State should do for the individual and how little the individual need do for himself. Apart from this consideration, there also arises the problem whether the State is more important than the individuals which make it up, but that is a question beyond the scope of this article.

However much we criticize and condemn substantial inequalities in the distribution of wealth, it is possible from an economic point of view to point to factors that justify their continuance. In the first place, they are a necessary basis of an adequate scheme of saving. In all modern industrial communities, a large proportion of the total saving that provides the capital necessary for industry is done semi-automatically by the rich, and a more even distribution of wealth might diminish the volume of saving and so react injuriously on industrial efficiency. It can be argued that the role of capitalist can be played by the State, and, indeed, in many countries this has happened. Both in India and in the United Kingdom many large industries are nationalized, though room is left for considerable private enterprise. But it is by no means certain that the State is better fitted to run industry than the private individual. One of the main reasons is that the individuals nominated by the State to occupy the higher industrial posts are men who have not normally been trained for this purpose. It is fatally easy to cover a loss made by such an undertaking by calling upon the taxpayer. The heads are not likely to take the risks inseparable from enterprise and progress. If they do and miscalculate, they may be dismissed, and theirs is not the possible reward of large profits if they are right. Such men tend to play for safety—but progress does not lie that way. The entrepreneurial function is not found among state officials.

In a country with a high standard of life, as in the United Kingdom or the U.S.A., vast amounts of capital are found by a multitude of private individuals subscribing comparatively small amounts each, but this contribution is not available in countries with low average incomes. In such countries, capital has to be found either by the very rich or by the State.

Another point that must be made is that, since the corrective for inequalities of income is found in high taxation, the provider of capital is not encouraged to invest if much of the return is to be taken away from him. Risk-taking is the price of progress, and the capitalist will not take risks if the reward is not adequate.

It can also be argued that inequalities in the distribution of wealth are, at any rate in part, a reflection of the differences in ability, energy, enterprise and thrift that exist between different people. Even if all are levelled to the same economic stratum, it will not be long before deviations upwards and downwards appear, owing to these personal differences. It is true that these differences will not be so great as before, because of fiscal policy, but they will certainly exist. It is right that some considerable difference should exist or there will be a serious danger of the drying up of the springs of wealth. It is said that when Chaliapin was offered, during the early days of the Russian Revolution, the same wage as the doorkeeper of the opera house, he remarked that in that case he would do the latter's job. On this point, Professor Sidgwick said that he objected to socialism, not because it would divide the product of industry unfairly, but because it would have so much less to divide. In the present imperfect state of mankind, this is true. Some incentive is necessary if we are to work a little harder. *All men are brothers, but they are not equal.*

Another reason that has been suggested to justify the continuance of substantial inequalities in the distribution of wealth is that such inequalities provide the economic basis of the development of the arts and standards of good taste. This is true on the assumption that the wealthy classes make use of their wealth to patronize the arts and learning and to set high social standards. How far this assumption is justified will depend largely on the standards of education prevailing. Where learning is despised, wealth will be used in degrading pleasures; and, where this is so, there is little hope that the State would do better. Where learning is appreciated and the standard of taste is high—and the two nearly always go together—the wealthy become the patrons of the arts. If the Renaissance in Europe was prodigal in the works of art that it left behind, it was because the rich were able and willing to finance genius. The period of the Renaissance, beginning in the twelfth century and reaching its zenith in the fifteenth century, was one in which there were very great inequalities of income. Wealth was concentrated in princely and ducal hands and in the hierarchy of the Church, and it was they who encouraged the painters, poets, writers, architects and sculptors, especially in Italy, whose works we so much

admire. Less wealth in the hands of these people, and we would have been denied those treasures that have served as examples to later generations. In England in the sixteenth and seventeeth centuries many large houses kept one or more resident musicians, whose duty it was to celebrate important family occasions in song and music. Hence the madrigal: it was the golden age of music in England. Later still, in the Germany that ended in 1870, the princely courts, episcopal and archducal, encouraged great composers—Bach, Beethoven, Wagner, among others—by giving them posts at court. In the more chilling atmosphere of the market place all these would probably have blushed unseen. During the whole of this time, the princes of the Church continued to be great patrons of the arts, as many wonderful paintings, frescoes, carvings, music, to say nothing of wonderful buildings, are witness. It may not have been essentially Christian, but without this spirit life would have been less worth while. It must not be forgotten that all the earliest universities started as monastic or regal foundations: they were the pattern on which all our modern seats of learning have been founded. Scholarship was centred in these Schools, and, limited though it was, yet it was to spread to all classes in succeeding ages.

Asia also is full of examples of the influence of rich rulers who encouraged artists, architects, poets and musicians, particularly in Persia and India. Magnificent palaces, wonderful gardens and fountains exist to extol the taste of these men. The Taj Mahal and innumerable temples throughout South-east Asia provide manifestations of a very high degree of civilization.

In more modern times, the Industrial Revolution in Europe ushered in a race of men with enough money left after financing their own industry, in itself a social service of the highest order, to indulge in the building of large houses with "landscape" gardens and ornamental waters. In England particularly, they were the patrons of the great portrait painters, Reynolds, Gainsborough, and others, and of craftsmen such as Chippendale.

The industrialists of yesterday have also left posterity in their debt. Carnegie, Rockefeller and Tata have all aided learning munificently, followed a generation later by Ford, Nuffield, Trent and Gulbenkian. Ford and Gulbenkian are from countries where penal taxation does not exist. Nuffield, an Englishman, is able to continue his benefactions to learning and medicine from funds laid aside by him in the past for this purpose.

In Western Europe, much more cannot be expected along these lines. The very rich no longer exist. *But in India fiscal policy has not been taken to the same length and defence expenditure does not take an inordinate*

proportion of the national income. As social income grows, differences in wealth will emerge as reflections of differing degrees of diligence and ability. It will be through the richer men at the top that scholarship, art and industry will rise to new heights. A time will come in Indian development when external aid will no longer be necessary. Capital accumulation will come from within, and it will be largely these men who will provide it. And with extended and improved education, aided by the examples of the past, all the adornments of a truly great civilization—painting, music, poetry, literature, medicine and high social standards in general—will flourish for the benefit of all. From here, too, could come the salvation of the cottage industries of the country. The better-off can be the patrons of the village craftsmen who, although their cost of production is high, can yet provide a limited quantity of articles of high quality—often, especially in the case of metal work and to a lesser extent in textiles, to special order.

It may be said that there is no need now for the very rich, since many of their functions can be exercised either by the State or by public bodies. We have already seen why this is likely to be difficult in so far as capital raising for industry is concerned. It is true that libraries and schools and research institutes can be, and are, provided by the State, but *there are many functions of the wealthy that cannot be performed so well by a soulless corporation.* There is, indeed, much to be said for substantial inequalities in the distribution of wealth.

L. DELGADO

TO SEE OURSELVES

The ability to laugh at oneself is a rare acquisition. Indians are considered more inclined to philosophy than humour. But in this modern world with all its manifold problems, laughter at one's own expense is essential to keep one's sanity. Shri V. V. John's account in the February 1957 issue of *Quest*, of an imaginary visit of Socrates to modern India, is therefore opportune. He exposes the Indian foibles, brings them to ridicule by the hypothetical impressions of Socrates.

The Indian's passion for talking at length on every subject under the sun without paying the least attention to the interest of his listeners, his utter unwillingness to be a listener at any time, his craze for holding meetings and forming committees where no questions or answers are thought of, but speeches are tirelessly iterated—these are some of the Indian characteristics dealt with. We do not realize how ridiculous a hunger strike can be when undertaken for every trivial thing, how energy-wasting public processions at the least provocation, until we see them, as it were, through the eyes of a foreigner. For little escapes Socrates' attention: the way we overdo our hospitality, deal with the language problem or are still undecided about the position of English.

R. J.

THE HUMAN FACTOR IN THE CRISIS OF OUR TIMES

[**Dr. V. V. Bhatt**, whose thoughtful article, "Civilization on Trial," appeared in our last issue, discusses here, in the light of the Indian heritage of wisdom, the contribution which human attitude and thought can make to the successful meeting of the pressing challenge of our day.—ED.]

As Huxley puts it, "A machine may be exquisitely ingenious and of admirable workmanship, but if people refuse to use it, or use it badly, it will be almost or completely useless."

Socialist democracy, machinery for international co-operation, simultaneous and complete disarmament by all countries—all these changes demand large-scale organization, which will be futile unless man is prepared to work them in their proper spirit. A mere change in the institutional pattern, though necessary, is not sufficient. Institutions are after all means which can be used for diverse ends and the ends for which they are used depend upon the men who work them. A change in man is thus the *sine qua non* of social uplift. "Every institutional change," writes Lewis Mumford, "will be insufficient unless we bring to it a fully awakened and constantly renewed personality." "Man as he exists today," says Dr. Radhakrishnan in *Eastern Religions and Western Thought,* "is not capable of survival. He must change or perish."

The activity of man today is purposeless and devoid of any meaning. He has lost hold of the kingdom of ends. He has ignored and thought nothing about those vital experiences which man is capable of attaining, that give him a glimpse of the immanent-transcendent principle of integration in the light of which he can shape his conduct and mould his life. "All that we are," says the *Dhammapada,* "is the result of what we have thought." And if a man has not thought about the Ultimate Reality, his life bears upon it the stamp of unreality. His rationalist philosophy prevents him from fathoming the regions that lie beyond the grasp of reason; his scientific spirit forbids his rising above the realm of his senses. His secular humanism is powerless to give him an immovable faith that might sustain his life. With these self-created inhibitions, he has blocked the strait gate and the narrow way which lead unto life. He has become grossly materialistic. "Man has sunk into indifference," writes Alexis Carrel in *Man, the Unknown,* "to almost everything except money."

The pleasures of the senses and the acquisition and possession of the objects of these pleasures have

become the absorbing pursuit of man. These sense-gratifying resources being limited, man looks upon his fellow being as a potential competitor whom he must dominate and enslave if he is to enjoy his sense life untrammelled. And this leads to the exploitation of man by man, of class by class and of nation by nation. To snatch away material objects from fellow beings and to bring them under subjection men resort to violence and invent progressively more monstrous weapons of destruction and death. His State worship and unreasoned nationalism fill the void left in man's life by abandoned superstitions and uprooted beliefs. Nationalism becomes his religion and it takes the forms of communism or fascism. On the altar of the God-State, man is prepared to sacrifice his very life. The world thus is broken up into fragments by narrow international and domestic walls, and wars and conflicts seem to be the inevitable outcome of the modern way of life or of modern civilization. The result of the mechanistic cosmology of modern science is that the universe has come to be regarded as a great machine pointlessly grinding its way towards ultimate stagnation and death. With the invention of the atom bomb, the whole human race, for the first time in its history, has been presented with a choice between life and death. If we fail to meet this challenge with courage and determination, if we fail to strengthen our will to live and to survive by making radical changes in our lives, our purposes and our institutions, and if we fail to make these changes in time—time now being of the essence of survival—we are sure to commit an act of suicide in an attempt at mutual extermination with the deadly weapons that have now been put into our hands.

The ultimate cause of the malaise of our civilization is to be sought in the soul of man. "The present crisis in human affairs," writes Dr. Radhakrishnan, "is due to a profound crisis in human consciousness, a lapse from the organic wholeness of life." Alexis Carrel writes: "The disharmony in the world of consciousness is a phenomenon characteristic of our time." The lack of peace and harmony within the soul of man finds expression in the lack of peace and harmony in the world. The soul of man is restless because he is pursuing a mirage, taking appearance for reality, "deluded as he is by ignorance," as the *Bhagavad-Gita* says. To attain peace and integrity, man must undergo a transmutation. The purposes and ends which animate his life must be altered in the light of the knowledge of the Ultimate Reality.

What is this knowledge?

Here we have the unimpeachable testimony of an unbroken line of seers and mystics, prophets and founders of religions of all ages and all climes. Their expressions reveal a remarkable unity of spirit. The

Ultimate Reality, they say, is ineffable, immutable, eternal, formless. "Nescio, nescio" (I am ignorant) was what Saint Bernard wrote of the Ultimate Reality. "Neti, neti" (Not this, not this) was the verdict of Yagnavalkya. The Pseudo-Dionysius speaks of the "superlucent darkness of silence." This Absolute is to be found in the depths of our being. The search for the Absolute is a process of self-discovery, self-definition, self-fulfilment. The incarnated self and the Universal Self are one; the identity of all creation, the unity of life—these are facts of spiritual experience. This spiritual experience cannot be attained by reason or argumentation. The intellect, Bergson wrote, is characterized by a natural inability to comprehend life. Reason is no substitute for experience; its function is to interpret and express our experiences in a coherent form. Spiritual experience does not reject reason; it goes beyond reason. This idea cannot be reached by mere reasoning, says the Upanishad.

"Love your enemies, bless them that curse you!" "Love thy neighbour as thyself"—these Biblical injunctions now get their meaning and content. When we set out on this high endeavour of realizing in our inmost self the Supreme Being and the unity of life, love becomes the spontaneous expression of our being, and in the service of mankind we attain self-fulfilment. Self-fulfilment then, is the object of our life, the destiny of man. This search for self-discovery will bring into our lives harmony and integrity; the inner conflicts will resolve themselves into tranquillity; and we shall become transformed beings. Our "illusions will burn into illumination of joy and our desires will ripen into fruits of love." The world is supported by such transformed beings, says the *Mahabharata*; our very survival depends upon such purified and rare souls. St. John says in his First Epistle: "...the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." "Much more than science, art and religious rites, moral beauty is the basis of civilization," writes Alexis Carrel.

This ancient land of India realized long ago that the purpose of human life is the relentless search for Truth. The Upanishadic sages whisper to us that behind the changing and shifting, transient and fleeting phenomena of this universe is the Ultimate Reality, eternal, immutable, unchanging and indescribable. Here is the refrain of the *Chandogya Upanishad*: "That art thou," you are the Ultimate Reality. In the depths of our being, they say, is the Atman, our true self, which is one with Brahman, the Universal Self.

"When the sun and the moon have both set, the fire has gone out and speech has stopped, Yagnavalkya, what serves as the light for

a man?"

"The Self serves as his light." (*Brihad Aranyaka Upanishad.*)

This Upanishad tells us that wealth, husband or wife, etc., are dear to us not for their own sake but because of the Spirit in them. This Atman, from which words turn back along with the mind, having not reached it, this it is which we have to see and hear, reflect and meditate upon. The search for the inmost self, self-discovery, is the *summum bonum* of life. One who sees his own self in all creation attains self-realization in love and service of mankind. He becomes one who works for the well-being of all creation. And to him who experiences the unity of life, the identity of all creation, whence can there come sorrow, whence delusion? He becomes *Sat-Chit-Anand*: Truth, Awareness and Bliss.

This spirit of the Upanishadic sages appeared again in this country, to serve as a beacon to suffering and distracted humanity. When Gandhiji saw the torment, the agony, the torture through which mankind is passing, when he heard that the creation "groaneth and travaileth," he cried out in sore anguish: "What has man made of man?" With truthfulness unto death, with moving gentleness, abounding compassion and fearless courage, he started on the high adventure of "wiping out every tear from every eye," of releasing the energies of man for that highest spiritual endeavour which is his destiny.

While the sea roared, the storm raged and the darkness shuddered with lightning, he embarked on his high endeavour, all alone, beckoned on by the kindred spirits of old, in search of the unseen shore of what appeared to man to be a shoreless ocean. And lo! he had the thrilling vision of the distant, erstwhile-unseen shore, a vision which became all the brighter as his adventure grew in depth and intensity. And to his fellow sailors, groping in the dark, he gave the message that Truth is both the Pole Star and the unseen shore and that love is the boat in which we have to cross the high seas of life.

"When tempest roams in the pathless sky and ships get wrecked in trackless waters while death is abroad," we are safe if we act up to the message of Gandhiji, our spiritual father, as we call him. He gave his life as "a ransom for many," and kindled the lamp of love with his life. Did he not say, "My life is my message"? His life was a veritable sacrifice on the altar of Truth and his death made him immortal through a noble martyrdom, so manly, so elevating, so sublime, that, if it is remembered, our civilization can stand even the worst of trials. The mind will no longer be at the end of its tether but will awaken from the nightmare of the threatening deluge.

V. V. BHATT

MODERN GERMAN LITERATURE

A BIRD'S-EYE VIEW

[The following article was received through the courtesy of the Consul-General of the Federal Republic of West Germany, Herr W. Von Pochhammer. It sketches the recent literary history of Germany. Germans have made unforgettable contributions to human culture in many fields. The cultural root from which sprang Goethe and Heine, Bach and Beethoven, Eckhart and Leibnitz, Helmholtz and Planck, can be looked to confidently for future men of genius who will make as glorious contributions to world culture in the days to come.—ED.]

A student of modern German literature does wish to start with the authors who attained an international reputation before the last World War. Two of them at that time obtained the Nobel Prize for Literature, a fact which contributed to the spreading of their fame. They are Thomas Mann, born in 1875, and Hermann Hesse, born in 1877.

Thomas Mann, who died a short time ago, became famous through his novel *Buddenbrooks* (1901), in which he describes the rise and fall of a middle-class merchant family in a manner resembling that later used by Galsworthy in his *Forsyte Saga*. Among those of his works which appeared during and after the Second World War the Indian legend *The Transposed Heads* (1940) and the four-volume novel *Joseph and His Brothers* deserve special mention. In the last-named work, he retells the Old Testament story of Joseph in a modern setting, but gives the actions of the protagonists a psychological motivation. Though he treats the subject with respect for the religious theme, the ironic attitude of a great modern mind is clearly apparent.

After Thomas Mann had left Germany during the Hitler *régime*, he wrote the novel *Dr. Faustus*, the biography of a young German musician during the period between the two World Wars. In this he tries to explain the political and emotional disturbances which occurred in Germany during this time. This novel, written in a very personal style which makes it difficult to understand, was for a time a best-seller in the United States. In Germany its appeal was considerably less as the public gained the impression that the author had lost touch with his nation during his exile, so that his criticism was one-sided, and that he was, therefore, unable properly to assess the forces moulding German history at that period.

Hermann Hesse, who also has inherited the ancient tradition of German literature, is especially distinguished for his classical, cultivated prose. Through his father, who was a missionary in India, he has

close connections with that country and has written an attractive version of the Buddha legend, *Siddharta,* published in 1922. His aim is to find a new spiritual basis for the disrupted world of our time, and on this path to perfection he has profited much by Indian philosophy.

His last great work—one of the most profound in modern German literature—is *A Game of Glass Beads* (1943), a vision of the year 2,000. At this time spiritual culture has withdrawn to a special "province" for which talented children are especially educated. As new creative forces have become rare, the "chosen" are chiefly occupied with rearranging the rich inheritance of past cultures into ever new combinations and symbolisms—as though an expert were playing with bright glass beads and forming them into new and surprising patterns. The narrative describes the life of the most successful master of the game, who, however, discovers its inner emptiness and tears himself free from this artificial world.

Of the great number of German authors, certain ones, most of them still living, merit special mention. They were nearly all born between 1885 and 1906, and lived through the Second World War and the political catastrophe of 1945, a catastrophe which seriously shook the foundations of German cultural and moral life. The hardships of these years have awakened strong religious sentiments in one group of these authors, and they express these sentiments in words which bear a more or less Christian stamp.

Werner Bergengruen, born in 1892, is a master of the historical novel who recognizes the hand of God in the course of history. But his novels speak to modern men in an intelligible language. Thus he describes the chaos of the Black Death in Berlin in the year 1525 in his book *In Heaven and on Earth* (1940), so that the reader experiences the distress of the people of those times as though it were our own. In his novel *The Great Tyrant* (1935), he arraigns the dictatorship of Hitler in the person of a Renaissance tyrant.

Elisabeth Langgasser, who was born in 1899, followed the example of a famous authoress, Gertrud von le Fort, in becoming converted to the Catholic faith. She describes this conversion in her novel *The Indelible Seal* (1947).

Reinhold Schneider, born in 1902, speaks of guilt and atonement and God's mercy in his poems, in his book *The Island Empire* (England) and in his study *Las Casas Before Charles V* (1938).

Equally profound, but unconnected with a return to Christianity, is the treatment of the final question of life in the novel *The Death of Virgil* (1945) by Hermann Broch, who was born in 1886. The author describes the last thirty-six hours of Virgil's life, during which he experi-

ences and considers the meaning of our existence and the meaning of poetry in the chaos of a dissolving world.

Ernst Jünger, born in 1895, with his impersonal approach is one of the most powerful personalities of our generation. On the basis of his experience as an officer during the First World War, his tremendous mind was able to express the experiences of war with a depth of feeling hitherto unknown in *Storm of Steel* (1929). From the mental forces which then forged this man: enthusiasm, discipline and indifference to death, he created a man of a new type whom he glorified in his *Workman* (1932). Under the stress of Hitler's tyranny he published in the year 1939 his famous mythological novel *On the Marble Cliffs* in which he denounced the ways of evil rulers. His utopian novel of 1949, *Heliopolis*, transfers the same struggle to a distant future. With his exalted language, which often makes reading difficult, he has become a representative of those currents of thought which, in the midst of chaos, can only find a firm foothold in their own self.

The novel *Stalingrad* by Theo Pliver, who was born in 1892, is a war story in the form of a press reporter's account, a very enthralling one. Here the collapse of the German army is described with tremendous force and vivid detail.

The strongest drama of modern German literature, far surpassing all others in the number of times staged, is *The Devil's General* by Carl Zuckmayer (born in 1896). Following an historical precedent, it describes the inner conflict of an air-force general in the service of the "devil" (Hitler). During the investigation of an act of sabotage politically motivated, he seeks and finds death. Another work written after 1945 on his return from America was *The Song of the Fiery Furnace.*

The most popular literary description of the occupation of Germany is *The Answers of Ernst von Solomon* by the author of the same name, born in 1902. He uses the mania of the occupation forces for sending out interminable questionnaires as a framework for a description of his life under the Nazi *régime* and the period immediately following its collapse.

Unpolitical narratives of general human interest were written by Ina Seidel, born in 1885, whose novel *The Desired Child* is among the most popular of recent years. It describes a mother who wishes to have a child, and the fate of this child during the time of the Napoleonic Wars.

Stefan Andres, who was born in 1906, a gifted storyteller and one of our youngest talents, has written about many questions of our time, *e.g.*, those of the 30's, in his three-volume work, *The Flood*; Franco-German relations in his novel *Marriage of Enemies* (1947); and the Spanish Civil War in *We are Utopia.*

Frank Thiess, born in 1890, is a prolific novelist. He made his strongest impression with his *Empire of Demons* (1940), in which he describes the cultural history of Greece from Plato to Justinian in the form of an exciting novel. His chapter on Diocletian, which was generally understood as referring to Hitler, earned him the fame of a courageous rebel.

If all these authors still have their final roots in contemporary society, its confines were left by Franz Kafka, who felt that the individual was hopelessly exposed to the dark forces of the modern order. In weird and enthralling novels, *e.g., The Trial* (1925) and *The Castle* (1926) he showed human beings caught in the cruel fangs of these forces—a concluding that no moral or mental standards could be of final help and that a thinking man was driven to disbelief and nihilism. Most of his works appeared after his death, discovered by the surrealists, who honour him as their great master. Thus his fame outside Germany soon became greater than his fame at home.

Another road led to Communism. This path was followed by Anna Seghers, born in 1900, perhaps the strongest literary force of the German Left. Her first work was the excellent social novel *The Revolt of the Fishermen* (1929). Later she actively opposed Fascism and now writes books with a more and more communist bent.

Similar feelings animate Bert Brecht, born in 1898, who spent a large part of his life in Moscow. His greatest fame rests on his adaptation of John Gay's *Beggar's Opera,* which had a tremendous success all over Europe.

Erich Kästner, born in 1899, is a humorous author of spirited and sarcastic books, many of which have been filmed. Two of these films, *Two Editions of Charlotte* and *The Flying Classroom,* have been shown in India.

Paul Fechter, one of the outstanding modern writers, includes among the moderns, in an essay on Modern German Literature, two older writers still in the front rank in their respective fields—Gerhart Hauptmann in drama, and Rainer Maria Rilke in poetry. He credits the greatest living German poet, Gottfried Benn, with making poetry the leading literary type in Germany today.

He names among truly modern present-day writers Manfred Hausmann, "an important representative of the new religious feeling among Protestants." His beautiful story *Abel with the Mouth Organ* has had many readers.

"NO FIGHTING . . . NO FUN!"

[**Miss Elizabeth Cross** has phrased in homespun the recognition that made Browning "welcome each rebuff that turns earth's smoothness rough." It is by struggle and by meeting challenges that human beings learn adaptability, resourcefulness and confidence in their own powers. It is for education in the home and in the school to point the way to purposeful co-operation and achievement in the outer world and the way to victory in the greatest of all wars—the struggle of the higher nature of each individual against the lower tendencies, which has its battlefield within. It is the heroes in that battle that should be kept before the eyes of youth.—ED.]

A small boy came back from a holiday with two very quiet aunts and gave the verdict, "I didn't *like* it there. No other kids. No fighting . . . no fun!" He then went on to describe the one part of the holiday that was enjoyable, when the river burst its banks and he went with the farm men to help rescue the animals. He was, it appeared, of real use, and stayed out, wet and cold, all night, and part of the next day with nothing to eat. That, it appeared, was fun.

We have, through the materialism of civilization, come to have such a horror of fighting (or war) that we refuse to face the fact that man (and occasionally woman when she isn't too busy) is essentially a fighting animal. We regard hardship as an evil—even discomfort is something to be avoided. Let there be feather beds for all, is the cry; welfare, guidance, organizers, voluntary workers, electricity laid on, meals on wheels, homes for bad boys and girls, homes for good old ladies and good old men, bedside lamps for soldiers, buses for school children and music while you work or don't work. Final joke, let there be unemployment pay for the day's holiday you get from your highly paid work!

What happens now that life is made easy (in between the major wars where everyone suddenly has to grow up and endure horrors and behave like an adult) and there is no fight against nature and the normal hardships of the world? In the United States and in the United Kingdom to some extent, the answer is quite often boredom—boredom degenerating into destructive violence. The New York police, in a refreshing burst of sanity, are refusing to play "cops and robbers" with the teen-age gangs and have dared to assert that the public highways are just that, and belong to anyone who cares to walk along them. They, it appears, intend to maintain order and won't co-operate with the soft-hearted organizations who arrange pleasant meetings with young hoodlums and plan "truces." It would appear that far too many young people, earning a living too easily, and having gained little or nothing from

years of publicly paid for "education" just haven't grown up at all. They lack excitement, purpose, anything to struggle against, and so they go back to childish games. This time, however, they use real weapons and do real harm, not only to their rival gangs but to innocent bystanders. The wave of adolescent crime is not confined to the "underprivileged," which is the modern phrase for what used to be the lower or working classes. So it isn't lack of education or of money that is the serious difficulty. Many wealthy youths and girls are involved in sordid crimes, because they happen to feel dull.

No one would be brutal enough to wish back the evil days of the industrial revolution when quite young children were made to work long hours in horrible factories, yet the efforts of the humanitarians to improve working conditions have resulted, ironically enough, in harming the very people they sought to benefit.

Old-fashioned Nannies used to say reprovingly to their young charges, "Satan finds some mischief still for idle hands to do," and the children used to laugh, although they gratefully accepted the varied kinds of occupations Nanny provided for wet afternoons, knowing well enough that the system avoided quarrels and scoldings. It seems sad that adults deserve the same treatment, but by taking a look around the average town and noting the apathetic, bored wanderers roaming round the chain stores or forming queues for any kind of "entertainment" it is quite clear that they have idle hands today and that any mischief Satan could offer would be accepted with gratitude and used to enliven a pointless existence.

To pursue the subject a little further, however, can we class these folk as adults? Isn't it true that modern civilization has prolonged adolescence, made a cult of "youth" in the very worst manner, and really encouraged a kind of retardation, a perpetual childishness where innocence and wonder are lost but responsibility and seriousness are not found? Has something gone wrong with a vast number of people's upbringing? Have babies, and children, been over-sheltered? Have they been waited on, guarded, made comfortable, prevented from harmless adventure, so that they feel a lack which must somehow be made up? What about these gangster games, with lads in their twenties (old enough to be and often, in fact, fathers) having "leaders" and "territories" and beating up members of rival gangs who dare to walk in "their" streets or look at their girls? Isn't this the sort of game that normal youngsters from nine to eleven years old play? They have their gangs then, and their top dogs or "cocks" with passwords and secret papers which they hide in hollow trees. On the whole rival

gangs content themselves with an occasional token battle, with shouting abuse (until Mother washes out the head boy's mouth with strong soap!) and with elaborate ruses to trap the others. It is a traditional, dramatic game, and is usually outgrown when sport begins to become the serious matter, and when cricket runs or football goals are the true end of life.

These normal boys who gang up at the usual early age very rarely hurt each other in their rare fights, that is, if they have been allowed a reasonably free early childhood. It has been noted that seven-year-old boys who have been over-protected and prevented from any kind of rough-and-tumble (from the age of, say, three to six) do sometimes become violent. Little boys, and girls, too, do seem to need to let off steam and to behave like the little savages they are and get it out of their system. We who have taken care of nursery-age children find that they tend to quarrel and fight to a certain extent but they learn, from experience, to live in peace. If they are prevented from learning that Billy will give you a slap when you push him over they miss a vital lesson in life. Life with adults is no substitute for life with other children, because it is manifestly unfair for a big lady to give a slap, but someone your own size can teach you a lot. Such nursery -age children enjoy banging with wooden hammers, beating out clay, all kinds of noisy, rough, destructive activity, piling up wooden blocks and knocking them down with a loud noise that is indeed painful to the adult in charge! They enjoy tearing up newspaper, burrowing in sandpits, flinging big toys about and generally finding out about weight, noise and just how much everyone will stand before they get stopped! This wild, exploratory, destructive phase will and should include a few fights with their contemporaries; it is all part of the fun of finding out.

Too often I discover parents and teachers preventing children from living through their normal, natural stages. Sometimes, in fact often, life is made too easy for them; they have playthings that are merely entertainers and give no scope for discovery, and creation which comes after the earlier destructive phase. Often the children are kept "retarded" and helpless, not allowed to attempt to dress or feed themselves, and then "sent out to play" when they would willingly stay and help in the home. Children want to grow up; they are ready for all kinds of jobs. They do not want easy things; they admire skill and are ready to endure hardships in a worthwhile cause. Intellectual children manage well enough because the standard of scholarship for the professions is still reasonably high and so they have plenty of hard work to keep them busy. It is the practical and artistic child who is so

often left idle—the child who in previous times would have been apprenticed and made to work hard from a really early age. Think how hard, and yet how satisfying, it was for a boy of twelve to manage a team of plough horses, to learn the skill of harnessing them, to groom them and to have such great creatures obey him. Now it is the rarest thing in the world for any boy to be allowed such skilled work, or any genuine hard work at all. Our labour laws are so elaborate and careful that it is only the most determined boy who can get himself a holiday job...there are so many forms to fill in. It is really easier to get into mischief...and Satan is usually ready with some suggestions.

So we get back to the theme of "No Fighting...No Fun." Life today in so-called peace time lacks urgency, lacks the normal fight against weather, dirt, poverty and all the ills that flesh expects to be heir to. It seems very sad that we humans are so idiotic as to prefer earthquakes, floods, fire and general excitement to a nice, quiet life in a suburb...but it's pretty clear that we do...else why do respectable people love crime novels and less respectable ones provide the material for them?

No, we must fight, and the only long-term answer is to educate our children to fight on a higher plane—to fight ignorance and cruelty; to fight for the oppressed throughout the world and to look for the difficulties that lie beyond our own tidy back yard. This is a fight that can never end and which provides enough excitement for a lifetime.

ELIZABETH CROSS

THE CLASSLESS SOCIETY

In India, "the spiritual" not only influences the customs and manners of everyday life but even encroaches on politics. Shri M. A. Venkata Rao, in his article on "The Ashram Ideal in Politics," in *Quest*, February 1957, maintains that the Marxian ideal of a classless society has been adapted, in a context free from hate, in Indian politics.

Shri Venkata Rao shows the superiority of the Ashram system over Communism. The Ashramite leader is listened to, because he is respected for his simplicity and sacrifice, his devotion to an ideal. There is scope for constructive activities and democratic practices in the Ashram. Its mainstay is truth and non-violence.

A pluralist political system, in which men devoid of class and personal ambition were supported in their policies by a community that respected their dedication, and in which other classes and individuals worked unhampered in their own selected spheres, is an ideal worth striving for. But does it not depend on there always being teachers whose sacrifices command universal esteem and regard? And on each class and individual restricting their activities to the narrow premises of their profession?

R. J.

THE POEMS OF MARIE GERNY-MARCHAL

[With poignant feelings we print this article. One of the writers, **Andree Karpeles,** has passed away, leaving behind her husband **Adalrik Hogman,** the joint author. We salute the soul of the esteemed friend and contributor of THE ARYAN PATH and we offer to Mr. Hogman our deep sympathy. Like the heroine of this article, Andrée Karpelès was a lover of the East in general and of India in particular. We hope her absence will not deter our friend from continuing the good work done by them in the past for our pages.—ED.]

It is not always the finest jeweller who offers the loveliest pearls: one often discovers, in some lonely little shell, a gem which, in spite of its smallness, spreads some unexpected magic glow. That image comes to one's mind when, closing some modern book of verses, one rereads the rare booklet: *Enthousiasmes, Receuillements et Poèmes Khmers* by Marie Gerny-Marchal. Musicality, pure inspiration, deep meaning, prevail in those verses, as well as a true understanding of the Buddha's teaching. Henri Marchal, husband of the author, chief of the archæological "Service de l'Ecole Française d' Extrême-orient," was, during his career in the East, closely followed and helped by his wife, who collaborated with him in the writing of his universally known books on Angkor. But not interested only in ancient architecture, she was keenly attracted by the people who surrounded her; she learned Cambodgian, and questioned the peasants about their faith, customs and traditions. She loved following their religious festivities, sharing their rites of family life and collecting notes on folklore and ethnography. She even put into verse a series of popular tales; two of them appear in this booklet under the titles "The Bet" and "The Thief and the Four Women." The poet seems to have preserved all the folklore charm and popular wit of those tales. In his "Introduction" M. Marchal tells us about his wife's life and ideals :—

> She always dreamt of an era of universal fraternity, of love, of peace; she believed in a humanity where no place would remain for war, violence, injustice.

On retiring to France, in 1939, instead of visions of past centuries, instead of the influence of the Buddha, she had to face the terrible realities of war, of hatred. Sorrow invaded her soul in the presence of the negation of her ideals; and that was, partly, the cause of her premature death.

> To die, does it mean endless sleep
> Without regrets and in which abode ?
> Is it nothingness...or is it a dream ?...

asks the author, in the poem "Sleep."

In two of her poems she turns towards the Buddhas. In "On the Pnom" she says :—

> Peaceful ancestors, O Buddhas, forgive us!
> Your divine law is still a mystery to us,

Our hearts are still closed and the day yet unborn
When man, embracing man, will say, "My brother."

Further, in the same poem, judging the "sceptical West," the author says that it

Piles up morals and heavy codes
On the ancient pedestals where the fallen idol
Continues, in spite of time, its dream of peace
In the silent night where his soul re-entered.

In "Offering" the poet images the Buddha again :—

Meditating in the sweetness of eternal rest
The big golden Buddha in the dark pagoda
When the sun strikes in vain the closed shutters,
Smiles discreetly, hidden in the subdued light.

The translation cannot render the harmony of the pure language which reveals a born poet. The author continues, inspired by the peaceful statue and its devotees :—

Here are golden mangoes and fragrant flowers,
Simple gifts offered by simple souls,
Fruit, cakes and handfuls of rice ;
And plenty of lighted sandalwood,

Frail and pious homage, whose red gleam
Throws on Buddha a passing ray of light,
Which is sufficient for the Great Sage
Being made of veneration and love.

The dumb pious monks, wandering on the road, inspire Marie Gerny-Marchal with one of her best sonnets :—

Their yellow robe under the ardent Sun
Clads them in gold ; they walk along the road
Silent, their hearts filled with peace
In worship the people look up to them....

They are chaste and pure, without condemning love,
Within their walls the poor find shelter and rice
And charity cures those injured by fate.
Wisdom lies within their shaven skulls ;
Buddha the Perfect is reflected in their eyes
And love and fear surround them like gods.

In the poem "*Banche Saph*" (Ceremony of Incineration) the purifying Eastern custom is compared to the ghastly European funeral :—

Here, to reign, Death needs no awful mask
The silvery coffin consumed by fire
Ignores the horrors of dark sepulchral vaults
And of worms attracted by the posthumous feast.

In the morning the sun will lavish its pomp
On extinguished ashes; and its clear delight
Will caress them with a golden salutation
And an eternal song of universal life.

"Stanzas to Lokeçvara" deserve long quotations :—

As each human soul is bound
To choose a god amongst all gods
And that it needs to cry out its suffering
To some being in the depth of skies....

Compassionate and tutelary,
Towards you, Lokeçvara, goes our humble wish
In your great pity for this passing world
Oh, be that hope and be that God !...

In the thick forest where tremble the weak
Suppress ferocity,
In each abode were men assemble
Crush cruelty,

Fight against vanity, envy and lies
And the desire for superfluous goods ;
Cure humanity of that tormenting vice ;
Ignorance ; may it disappear !...

Hasten that blessed day, look down
On our present fate, on the future fate,
Grant us peace, love and wisdom
And that your reign comes at last,
Lokeçvara !

After leaving Indo-China M. Marchal and his wife visited India, Burma, Egypt and Greece. What

that pilgrimage to those sacred places meant for a soul like Marie Gerny-Marchal is easy to guess. After that, she seemed to have attained the culmination of her poetic genius :—

When from Ganges to Nile, from Nile to Acropolis,
O Sages of the past, I will have sought for Peace ;
When you will have helped me to get rid of the weight
With which modern life burdens my shoulders ;

Pompous conquerors ! when near crushed walls
I'll have meditated on the void of your glories,
And seen that art and spirit are the only victories ;
When I'll have wandered away from you,

I'll search for love in all eyes,
For a gift in each gesture ! for a " Yes " on all lips ;
In answer to your hands, O human beings
I'll hold, towards you, my two fraternal hands.

When tired and for a deserved rest,
On a peaceful hearth I let my sandal fall,
No vesperal shadows will inspire in me fear :
In my heart will throb the heart of all the world.

At the beginning of the book a thoughtful portrait of the poetess shows us that, often, the gods have granted beauty to born poets: Byron, Heine, Tagore, Anna de Noailles....

Cambodgian decorations complete the refined edition ; they are due to the art of Sapho Brelion-Marchal, daughter of M. and Madame Marchal, who, in a fascinating book, has once studied and drawn an interesting collection of Khmer ornaments.

ANDREE KARPELES and
ADALRIK HOGMAN

THE RESTORATION COMEDY

"The comedy of the Restoration Age would be justifiably called licentious." Such is the conclusion to which Shri Jagdish Chander of the Panjab University College, Hoshiarpur, comes in the course of his special study of "The Licentious Comedy of the Restoration Age" published in *The Research Bulletin (Arts) of the University of the Panjab* (S. No. XVII-(1) 1956). A licentious play, he argues, usually deals first with sex; secondly, it violates the laws of strict morality; and thirdly, it ridicules sacred institutions and has an air of cynicism about it. "But none of these considerations is sufficient to make any play or any work of art licentious." Then what is it that makes the Restoration Comedy licentious? It is the overemphasis on, nay, glorification of, these aspects of the social life by the writers of comedies of the time—of whom Etheredge, Wycherley, Congreve, Vanbough and Farquhar were in the vanguard. They took "seduction for granted"; they violated strict morality till they appeared openly to advocate and "encourage the forces of disintegration and decadence and outrage our sense of decorum," and "they justify the individual in his revolt against society" simply to inculcate in him freedom from those social obligations which have made him a civilized being." In short "their comedies have an incorrigible abandon about them." Maybe, because they mirror that modish world that centred around Charles II, "*le plus grand roi due monde.*"

G. M.

NEW BOOKS AND OLD

RELIGION WHICH BELIEVES IN THE HAPPINESS OF ALL*

Why must you offer felicitations to a Jain Sadhu like me? Welfare of society, welfare of the country, and spreading of Dharma is my mission. My dharma believes in the happiness of all creatures. Our spiritual weal is bound up with our political independence. We must all be united—Hindus, Muslims and Shikhs. Believe me, if our country is united, we will be an unequalled force for peace in the world. All men are spiritually equal; that is, all have an equal title to salvation.

In these words Acharya Vijayavallabhasuri declared his faith about ten years ago. With catholicity as well as piety, he recognized the forces of his age, and preached social and emotional adjustment to all, while adhering fast to the fundamentals of Jainism. In this he continued the work of his *guru* Sri Vijayanandasuri. In the nineteenth century the Western impact had resulted in a twofold reaction: the necessity of understanding the true significance of the Indian way of life; and, secondly, the desire to resolve some exaggerations and accretions of custom and history which had a deadening effect on society and individual. Sri Vijayanandasuri took the correct initiative in 1895 when he declared that Sri Virchand had committed no wrong in crossing the seas to explain and preach the tenets of Jainism. Thus Jainism lined up with the Hindu Renaissance in the revival of learning, in social adjustment and in the search for a living and dynamic faith.

This sumptuous volume commemorates the singular achievements of Acharya Vijayavallabhasuri (1870-1953). The great divine, besides being a learned man and an ascetic, was an educationist. Knowledge, as he put it, stored in books carefully preserved in cupboards, is no better than matter. It must go to men; it must spread; it must influence the minds and lives of men. With this idea he founded or encouraged the founding of numerous educational institutions, of which the celebrated Mahavira Jaina Vidyalaya is one. To him Jainism was a way of life rather than an acceptance of a certain dogma. He discoursed on all topics for the economic, moral and spiritual uplift of Indians. In the Panjab especially, he had identified himself with the people and among his numerous followers were men of all communities.

Many scholars of repute have joined in this tribute to Vijayavallabhasuri by contributing articles on Jaina religion and philosophy, Jaina art and literature: Professor Gopani, Professor Bhayani, Muni Sri Punyavijayaji, Dr. Sandesara, Dr. Umakanta Shah and others in the Gujarati Section; Dr. Umakanta Shah, Pandit Mahendrakumar Jain, Shri Virendrakumar Jain, Dr. Chaudhari and others in the Hindi Section; Dr. Klaus Bruhn, Professor A. Chakravarti, Professor Prithviraj Jain, Professor K. B. Vyas, Dr. Felix Valyi, Shri B. P. Wadia and others in the English Section. To the general reader as well as to the scholar these articles will be most valuable.

**Acharya Srivijayavallabhasuri Smarak Grantha* (Acharya Srivijayavallabhasuri Memorial Volume). Edited by BHOGILAL J. SANDESARA, UMAKANT P. SHAH and NAGAKUMAR N. MAKATI (Gujarati Section); PRITHVIRAJ JAIN (Hindi Section); MOTICHANDRA, JAGADISHCHANDRA JAIN and C. J. SHAH (English Section). (Sri Mahavir Jain Vidyalaya, Bombay. 184+140+175 pp. Illustrated. 1956. Rs. 17/8)

Shri Wadia gives a very high place to Jainism among present religions. "Of all the existing formal religious creeds," he says, "Buddhism and Jainism contain the very best elements to enable men and women most promptly to become religious in the true sense of that word." *Ahimsa* and self-exertion constitute the central teaching of Jainism. "*Ahimsa* is the non-appearance of attachment and other passions. Their appearance is *Himsa*—violence." Dependence on a personal God is eliminated. "A dog becomes a Deva by virtue. A Deva becomes a dog by vice." Dr. Felix Valyi points out the decisive influence of Jainism on Gandhiji's career through his mother and through Rajachandra, who came near to being his *guru*. Dr. B. C. Law reminds us that *nirvana* in Jainism is not a dreadful thing: not a disappearance of individuality but a state of beatitude. The soul of the individual is an active principle vitally concerned with his actions, good and bad. In this respect the Jaina doctrine of the soul is different from that of the Vedanta or the Samkhya philosophy. All this makes the Jaina religion positivistic though austere.

The papers on literary topics go to show that the Jain contribution to literature in the Dravidian languages is very considerable. The great Tiruvalluvar, author of the *Tirukkural*, was probably a Jain saint. The whole of extant literature in Apabhramsha is the work of Jaina writers. Mediæval Gujarati literature from 1150 to 1450 A.D. is mostly Jaina in theme, inspiration and outlook. Dr. Chaudhari has examined references to Jainism in the Pali texts of Buddhism. Dr. Deo has contributed an excellent paper on Jaina monastic jurisprudence. There are also valuable articles on Kalakacharya and Jamali.

The volume also gives a fair view of Jaina art through the centuries. The illustrations are selected with care. Incidentally, the reader gets a pictorial survey of the magnificent architecture of Gujarat from the twelfth to the nineteenth century. There are reproductions of some rare specimens. The richly illustrated manuscript of the *Kalpasutra* in golden letters, dated 1460, has been described by Shri Sarabhai Nawab. Muni Sri Punyavijayaji has contributed a descriptive note on the illustrated manuscript of the *Supasanahachariyam* of Lakshmanagani, dated 1424. Both the brilliant manuscripts have been preserved in Patan. They show a certain tradition of painting in western India having links with the Ajanta style. Dr. Umakanta Shah draws our attention to a rare sculpture of Mallinatha preserved in Lucknow. The statue is headless, but is identified as that of Mallinatha, who was the nineteenth *Tirthamkara*. According to the Svetambara tradition, Mallinatha was a princess and this is her only statue with developed breasts.

V. R. TRIVEDI

Commentaries on Living: From the Notebooks of J. KRISHNAMURTI. Edited by D. RAJAGOPAL. (Victor Gollancz, Ltd., London. 254 pp. 1956. 16*s*.)

These essays follow the fashion of using symbolic "types" to point a moral. The *sannyasi*, the rich man, the scholar, the politician, the reporter, the widower, etc., have their illusions gently stripped; the things people cling to, or search for, are (also gently) dissected to show that we are ceaselessly self-deceived; the falsities of fear, knowledge, futility, action, belief, desire, sensation and the rest, are dissected, and the book could well appeal to those unaccustomed to such examination. Yet, after reading 88 variants on the theme, one wonders whether something of value may not be whittled away in the analysis.

W. E. W.

EAST AND WEST

TWO PROVOCATIVE VOLUMES

I*

This voluminous work has taken the writer about twenty-seven years to complete. His inexhaustible patience and industry deserve our fullest sympathy; and hence all the sadder is the disappointment at the fruit of so much labour. The writer's aim is very ambitious. It is to give an elaborate system of Western philosophical thought shorn of all Oriental vestiges. As he regards Christianity as an Oriental phenomenon he shows scant respect to the great religion. Communism and the East are the spectres which haunt him and leave him no peace. In the Preface he works out an "Anti-Communist Manifesto" in which he observes bluntly:—

> From Asia comes not salvation but confusion, noncausal association, spiritual analogies.
>
> Because the Sun rises in the East it does not follow, as some seem to hold, that wisdom comes from Asia.

The writer begins his work with a remarkable proclamation which sounds almost like an epitaph: "These are thoughts produced in the brain of Charles Smith of New York by the physical world through the lenses of the senses." Why should we call "thought" all that is produced in the brain through the medium of the senses? The writer frequently refers to the mental and the spiritual, but it is clear that for him the apparently non-physical is really the physical in a different context of relationship. No wonder that, for him, "Logic is an aid to physical thought."

On these presuppositions it is not difficult to maintain that "there are three realms of relation of the same reality; the physical, the mental and the spiritual." These "three are the same classified by different relations; there is a triality of relation and a unity of the related" (Vol. I, p. 67). Thus the writer calls his philosophy "samist" and "trialist." It is, however, clear that for the writer there is only one relation which dominates and the other relationships are simply devices to escape the charge of gross materialism. He has indeed no hesitation in considering the mind physical in its constitution, and pleasures and pains as objective as physical events.

With this naive epistemology an appreciation of religious values can hardly be expected. Man begins life "a mental blank and creates God by naming him." Thus the great issues of religion are decided once for all with some application of logical analysis and verbal clarification. No serious attempt is made to evaluate the prospects of life beyond, to judge the belief in the efficacy of prayers dispassionately or to consider the problem of the existence of God in all its aspects.

Though it is conceded that "religion is not a lot of lies" it is assumed that it has no cognitive reference in any form. It is only "an analogical substitute system for use in starting social relations." His theory of the origin of religion rests on the oft-repeated assertion that dreams and the subsequent fear of the dead have gone into the making of religion. But it must be pointed out that fear is not necessarily a negation of value. It is an essential component of our experience of the tragic and the sublime, and may have even a direct cognitive indication. Hence, even if fear figures in religious experience, we cannot conclude that religion is an experience born of fear. When we shudder before a transcen-

**Sensism: The Philosophy of the West.* Vols. I and II. By CHARLES SMITH. (The Truth Seeker Co., New York. lvi+xviii+1,612 pp. 1956. $10.00)

dental mystery we feel fear as a reaction against our awareness of something beyond the normal horizon. Religion is not an illusion created by fear, but rather fear is originally an emotional accompaniment of an experience which has cognitive reference. It is only later that this numinous experience, as R. Otto calls it, gives birth to religion as a social institution.

But is mechanistic materialism the philosophy of the West? Certainly not. It is only a recurrent malady of the human mind. Already Plato had referred in his *Sophist* to the class of thinkers who reduced ontology to physics and identified body with Being as such. It is heartening to see that even modern scientists who have reflected deeply on the problems of life and existence have come to conclusions which are at variance with the deep-rooted prejudices of the materialist and mechanist. Alexis Carrel, for example, has observed that the worlds of the lover, the saint and the poet, though integrated with the physical world, cannot be explained only in its context and categories. Even physics is now engaged in a reassessment of the situation in its domain.

The dread of Asia and of Communism has unnerved Mr. Charles Smith. It is a distinct disservice to humanity to widen the gulf between the East and the West by means of pseudo-philosophical reasonings. This would prepare the ground for the annihilation of both. The West at its best and in its depths has a close kinship with the East, and, if the two World Wars have failed to bring the East and the West together in one common endeavour, the third will spell their doom.

S. VAHIDUDDIN

II*

Books comparing Eastern and Western philosophies and cultures, Eastern and Western man, have been appearing. But should man be understood in terms of his culture, or should culture be understood in terms of man? The modern behaviouristic idea that a thing is what it does is now applied even to the study of cultures. A culture being the product of a human attitude to the world and the resulting behaviour, man is explained in terms of the resulting behaviour. But there is always a real possibility that man's attitude and behaviour could have been different. It is because man is not completely determined that change and progress in cultures have been made. The behaviouristic method is useful to a degree in explaining culture; but the creative man behind it cannot be overlooked. Man is not merely what he does but much more; he is free, creative and changing in his creativity. This is essentially true of him everywhere. All great religions assume that man is the same in the East and the West; so do all great political philosophies, reform movements and declarations of human rights.

Dr. Haas, however, seems to be of those who think that the Eastern man is different from the Western man. He has written a stimulating book, which should be read by everyone interested in mutual understanding between East and West. It should be read especially with the works of Sorokin, Northrop and Radhakrishnan. The reader can draw his own conclusions.

He believes that the East and the West cannot form a unity, because Eastern consciousness is antagonistic to Western. But I see no reason for this hopelessness, when Western cul-

**The Destiny of the Mind: East and West.* By WILLIAM S. HAAS. (Faber and Faber, London. 327 pp. 1956. 36*s*.) Received through the courtesy of the British Council, London.

ture has already united in the Christian consciousness such antagonistic elements as the Greek and the Jewish. The Greek God is a philosopher; the Jewish God is not only not a philosopher but also brooks no rational questionings. Yet the two were united.

Dr. Haas has some important observations to make about the East and the West. To give a few of them without discussion: the East has no sense of time and, where it has, time is conceived not as an evolution but as a juxtaposed succession of events. The West alone visualizes time as essentially evolutionary. The West aims at unity in multiplicity, the East at only identity. The West is expansive, but the East is self-contained and self-centred. The danger to the Western culture is internal; that to the Eastern external. The Western mind dissipates itself in limitless objectivity and destroys itself. A countermove is needed in the West to check this dissipation. The Eastern mind is self-centred, introvert, subjective, and does not know how to assimilate a new factor; hence the danger of a new external factor destroying it. This, perhaps, is why Dr. Haas does not suggest the necessity of a countermove in the East.

The East and the West so described are fast disappearing as actualities and becoming mere concepts. Indeed, there are some aspects of culture more highly developed in some countries than in others. But in the study of human culture one has to guard oneself against oversimplification.

Yet Dr. Haas's observations are worth pondering over. If in some cultures some aspects are overemphasized and some underemphasized, what are the dangers and advantages? Dr. Haas's book helps thought on this. But if the West can absorb a new move, so can the East. In fact, the East, particularly India, has absorbed more external factors than the West. Along with the tremendous changes taking place throughout the East, a new change in the method of absorption can be introduced. Man is the same everywhere, creative and capable of change.

Accepting for argument's sake that the Eastern mind is absorbed in the subjective and the Western in the objective, from where can the countermove come? Only from each other. The subjective and the objective are opposed only as conceptual abstractions. Life in its concreteness has united many such opposites, and man, the creative force behind culture, can develop the higher consciousness in which such opposites are reconciled. Without such a reconciliation there is no hope for mankind's future in a world that has to be consciously and even conscientiously one.

P. T. RAJU

L. H. Myers: A Critical Study. By G. H. BANTOCK. (University College, Leicester, and Jonathan Cape, London. ix+157 pp. 1956. 15*s*.) Received through the courtesy of the British Council, London.

In this competent study of the late L. H. Myers, the first five chapters review the novels—*The Orissers, The "Clio," The Root and the Flower, The Pool of Vishnu* and *Strange Glory*—one by one; the sixth brings together some of Myers's own comments on his writings; and the last chapter briefly surveys Myers's life (1881-1944). It is a pity that in order to cut down the expense of publication Mr. Bantock has had to reduce the biographical section to about a sixth of the original draft; nevertheless, these twenty-two pages record briefly the main events of Myers's rather uneventful life.

The chief accent, then, is on the novels, especially on the trilogy *The Root and the Flower* (1934) and its sequel, *The Pool of Vishnu* (1940),

now collectively issued as *The Near and the Far*. In appearance a historical novel set in the India of Akbar's time, the entire tetralogy is more than a historical novel; for here history and fiction mingle, the past and the present coalesce, and religion, philosophy and mysticism fuse with politics, intrigue and romance. L. H. Myers was at work on this sequence of novels for nearly fifteen years, and he was obscurely groping towards the definition of a way of life that should prove a solvent to the perplexities that crowded upon him during the between-the-wars "Waste Land" period. Akbar the Great Moghul, his two sons, Salim and Daniyal, his spiritual adviser Mobarek—these "historical" figures are not more vital than Rajah Amar, his wife Sita, his son Jali, Gokal the brahmin, and the Guru. Rival ideologies and philosophies clash, and the very names—vaguely familiar, yet also exotic as in a dream—insinuate a confusion of the accepted categories, and Akbar's India and modern Britain seem to exchange pulses, as it were.

Myers's preoccupation was with the problem, How to live? Shall the individual assert his uniqueness, or surrender to the aggregate? Which is important: the near vision or the far vision, grappling with life or retreat from life? Is the need for roots less imperative than the fascination for the flower or the fruit? How is good fellowship or wise partnership to be established except in terms of mutual trust and complete equality, and in tune with the real promptings of the heart? Harmony is the prime need of humanity, but of what use is an imposed, regimented, atrophied harmony? The near and the far, the serpent and the treasure, the flower and the root, the "outward things" and the "inner landscapes of the mind"—these seeming incompatibles need to be included and exceeded by an enveloping harmony.

But the search for synthesis is no brief adventure, nor is the hunger for peace easy of satisfaction. Prince Jali's education is spread over four novels, and he learns by his mistakes as much as from his right intuitions; "evil" in the person of a Gunevati or a Daniyal shocks him into realization as much as the goodness of Rajah Amar, Gokal or the Guru.

Although the chief characters are thus both persons and projections of certain psychic realities, the two are generally perfectly integrated, and likewise the fiction and the philosophy too are perfectly integrated. Myers's was a life of conscious purpose; the novelist was a flickering light in the encircling darkness; but the burden of existence was too great for him to bear, and so he committed suicide on the night of April 7th, 1944. In *The Near and the Far*, however, he has left behind the record of his quest for certainty, and this work posterity will not willingly let die. Mr. Bantock's valuable study should stimulate intelligent interest in the life and work of one of the major novelists of our time.

K. R. Srinivasa Iyengar

Nayadyumanih. By MEGHANADARI-SURI. Critically Edited with Introduction and Notes by V. KRISHNAMACHARYA and T. VIRARAGHAVACHARYA. (Government Oriental Manuscripts Library, Madras. clix+284 pp. 1956. Rs. 9/12)

The Srivaishnava teacher Ramanuja (eleventh century) was not only a great theist but also a great thinker who sought to establish through his *bhashyas* that theism alone was the message of ancient Indian scriptures. Many a modern writer has conceded that Ramanuja represents a philosophical tradition in India as old as that of Shankara himself. But soon there were schisms and sects within the school of Ramanuja. So far, our only authoritative guide to these was the polymath Vedantadeshika of the thirteenth century. The present independent treatise (Sun of Reasoning) of Meghanadari—whose commentaries on Ramanuja only were available so far—perhaps belongs to the twelfth century and embodies the views of one Sri Rama, a direct disciple of Ramanuja. It invites the attention of all Indian philosophers. The text is published for the first time and supplies a most important missing link in the history of *Vishishtadvaita* thought.

Despite one or two *lacunæ* in the two MSS. on which the edition is based, the text in twelve chapters is very well edited. It is a learned dissertation presenting the *raison d'être* of qualified non-dualism, which reconciles monism with theism by holding that God is both immanent and transcendent in relation to the world of self (*cit*) and not-self (*acit*). The Mimamsa *rationale* of Kumarila and Prabhakara on the import of words and sentences, truth and error, methods of interpretation and means of knowledge, is utilized by the author, and modified to apply to Vedanta thought. The schools of Advaita and Buddhism, Sankhya and Nyaya-Vaisheshika, come in for trenchant criticism, as do divergent schools among the followers of Ramanuja (*vide* Ch. IX, which discusses whether the first *Brahmasutra* alone is introductory or all the first four). The subject of the critique is academic and the style polemical.

Shri V. Krishnamacharya has given a historical sketch of the *Vishishtadvaita* thought in his English Introduction and summarized the contents of Meghanadari's work lucidly. In the Sanskrit Introduction of Shri T. Viraraghavacharya we have an able vindication of the fundamental tenets of Ramanuja in relation to other *darshanas*. Both these editors have collaborated in writing explanatory Sanskrit notes to the text. At the end there are Indices of works and authors quoted by Meghanadari. Misprints in the text are fewer than in the Introduction.

The Government of Madras deserves congratulations for the publication of an authoritative ancient text of Indian philosophy in an attractive form.

K. KRISHNAMOORTHY

Ayurvedic Treatment of Cancer. By PRABHAKAR CHATTERJI. (Institute of Hindu Chemistry and Ayurvedic Research, Calcutta. 164 pp. Rs. 10/-; foreign price Rs. 16/-)

"Cancer knows no cure" is a common saying nowadays, owing to frequent deaths caused by cancer in all countries. The medical world is straining every nerve to find the causes of cancer and to devise treatment to reduce the suffering of the cancer patient. Let us hope that they succeed some day in finding out a lasting cure for this disease.

We welcome the present book on the *Ayurvedic Treatment of Cancer*, as it is based on the author's own experience of thirty years in treating cancer patients according to this system. He claims a

70-per-cent success in treating cancer patients who consulted him at the outset of the attacks. It is for the medical world to examine this claim. We must, however, thank him heartily for keeping at the disposal of all concerned his views and experience pertaining to this subject of vital importance. He has described the ætiological and pathological conditions of the different kinds of cancer with reference to the *Tridosha* theory of the Ayurveda and the *Panca Nidana* theory of the great Ayurvedic pathologist of Bengal, Madhavakara. He has examined more than 20,000 cancer patients in his research laboratory during the last thirty years. He further claims that he has not written anything about which he has no practical experience. In view of these statements this unique book, originally written in Bengali and now translated into English, will be read with great interest and admiration by both medical experts and laymen. At a time when our national Government is trying to promote study and research in Ayurveda, books of the present type, if written by Ayurvedic experts, will definitely further the cause of Ayurveda in India and outside. It is a pleasure to note that the original Bengali edition of the present work received the highest encomiums from some eminent Ayurvedic physicians in different parts of India.

P. K. GODE

Studies in Indian Literary History. Vol. III. By P. K. GODE. (Professor P. K. Gode Collected Works Publication Committee, Poona 4. 254 pp. 1956. Rs. 20/-)

Thanks to the generous response from scholars, the Gode Collected Works Publication Committee was able to publish Vol. III of *Studies in Indian Literary History*. The first two volumes, already published under the auspices of the Bharatiya Vidya Bhavan, have been reviewed in THE ARYAN PATH for June 1955, where reference has been made to the special merits and essential characteristics of Dr. Gode's writings.

The book contains twenty-eight papers, mostly pertaining to books and authors of the sixteenth to the eighteenth centuries. As many as thirteen papers deal with fixing the chronology and identity of writers, Keshavabhatta, Lakshmana Pandita, Shankara, Vasudeva, and others. *Kavi Kaustubha* and *Ramacandra-Candrodaya* became known for the first time from Dr. Gode's researches. Bhattoji Dikshita, his pupils and scholars influenced by him claim five papers. There are four papers on Maratha history, dealing with King Sambhaji, Hari Kavi, his court-poet, and an echo of the siege of Jinji in Dhundiraja's *Girvanapadamanjari*. Among cultural subjects may be mentioned cosmetics, horse-nomenclature, the musician Tansen and Dietetics.

With regard to a well-known stanza in the *Shivamahimnastotra*, Dr. Gode observes that it is of unknown date and authorship, and, though probably an interpolation in the *Shivamahimnastotra*, has an antiquity of over three hundred years. The analysis of Puranic extracts from Apararka in the concluding article gives particulars about pen, inkpot and ink, and shows the importance attached to *Vidyadana* (the Gift of Knowledge) and its beneficial effects on educational activities in ancient India.

In the interest of scholarship it is necessary that the collected papers of Dr. Gode should appear in book form, and it is indeed welcome news that Professor Vishnu Bandhu Shastri has undertaken the publication of the fourth volume of Dr. Gode's *Studies in Indian Literary History* on behalf of the Vishveshvarananda Vedic Research Institute of Hoshiarpur and the printing has al-

ready begun. It is hoped that further volumes will see the light of the day before long.

A. D. PUSALKER

The Status of Man in the Universe. By ALBERT VAN EYKEN. (Longmans Green and Co., London. 128 pp. 1956. 7*s.* 6*d.*) Received through the courtesy of the British Council, London.

A Roman Catholic looks at the modern world and gives in this book his verdict upon the conflict between science and doctrinal religion. He speaks in clear and simple language, revealing wide knowledge and a powerful intellect. He covers a wide range of topics, and what he has to say may be ranked as a reply to the writings of modern scientists and the Freudian school of psychology (Jung is not mentioned). Obviously, therefore, most of his contentions remain a matter of opinion or of viewpoint. But even those who disagree will find valuable intellectual exercise, for the author's arguments are very penetrating.

One must regret that Mr. Van Eyken has not extended his knowledge and his interest to the study of Indian philosophical thought. His discussion of so many of the subjects he covers—evolution, for example, or heredity, or the problem of suffering—would have been greatly enriched by taking into consideration the views of Indian philosophy. His discussion of the doctrine of original sin is incomplete without taking into account Patanjali's philosophy and the theory of evolution based on the idea of original perfection. A whole new world of thought relating to the status of man in the universe awaits Mr. Van Eyken's attention.

IRENE R. RAY

Dialogues with the Guru. By R. KRISHNASWAMI AIYAR. (Chetana, Bombay. 182 pp. Rs. 5/-)

Sri Chandrasekhara Bharati Swami, the late Shankaracharya of the Sringeri Matha, whose dialogues are faithfully and beautifully recorded in this volume, was a scholar and *yogi* of repute who fulfilled in life his own description of a *guru* as a "guiding torch" leading his earnest disciple to the ultimate goal. Professor Masson-Oursel in his brief but brilliant Introduction appropriately emphasizes the importance of the *guru* in showing

> how the highest truth can serve us in practical life, and how the concrete and multiple difficulties of the modern man, private and professional alike, are to be overcome by a wisdom which is not only classical but indeed immutable.

We see the *guru* here advising a European not to think of conversion to Hinduism but to be a better Christian; telling a Pandit not to neglect the spiritual side of his boy's education; counselling a villager to stick to his *swabhava* and *swadharma*; and asking Brahmins to take to the study of Sanskrit. God, he explains, is also a practical utilitarian proposition, for to the man of intense faith

> there is no fear of despair, believing as he does that that friend being all-knowing and all-powerful will relieve him of all sorrow when the time comes.

With its inspiring portrait of the Swamiji to begin with and its valuable glossary of Sanskrit words at the end, the book is a feast of reason and flow of soul, a book to be owned and read again and again for guidance and inspiration.

R. BANGARUSWAMI

A LETTER FROM LONDON

[Owing to his illness **Shri Sunder Kabadi** was unable to send his quarterly letter in time for our March issue. We are glad to include it in this number. The writer comments on the world situation in which the creed that "Might Makes Right" is still widely practised. With him we ask—Is there no better way before mankind than the way of violence?—ED.]

The tragedy of the human race is that it has not the capacity to pass on from generation to generation, from century to century, the moral fruits of its painful experience. Sages and philosophers throughout the ages have noted this crippling flaw in human nature. Four examples of how this flaw has made itself felt in modern times may be given.

In 1939 the British declared war on Germany for the laudable purpose of defending democracy and the integrity of small nations. Seventeen years later, despite all they thought they had learned and understood about the overriding importance of observing moral principles in international affairs, they launched, in secret, an act of deliberate aggression against a small, underdeveloped country, Egypt. Conscious that they were violating a standard of moral behaviour with which they were so eloquently identified, the rulers of Britain argued, and even continue to argue, that they were acting in the best interests of freedom, democracy and peace.

In 1939 the French, for the second time in this century, found their homes and cities threatened by German aggression. They were invaded, and occupied by the Germans for four long years, during which they stubbornly refused to accept their fate. After the war the people of Indo-China, Morocco and Algeria, who had lived in colonial subjugation to the French for several generations, pressed for the rights and liberties which the French people themselves had waged two world wars to preserve. The French ruling class, supported by the majority of the French peoples, had developed such a feeble sense of political and social morality during their long history that they denied their subject peoples what for themselves they regarded as a birthright. French soldiers, equipped with all the devices of modern war, were sent to Indo-China, Morocco and Algeria to crush the independence movements. Military might failed in Indo-China; it failed in Morocco; but the wanton blood-letting continues in Algeria.

At the same time that the land of Shakespeare, Byron, Shelley, Keats, Dickens, Wordsworth, Oscar Wilde, Shaw, was dropping its bombs in Egypt; the land of Dostoevsky, Turgenev, Tolstoy, Tchaikovsky, was crushing a national uprising in the small neighbouring country of Hungary. The political background of these two military actions by Great Powers against small nations was quite different, but the principle behind them was the same: might is right.

This moral infection, which worships the superiority of might over right, while paying lip-service to moral principles, spread to Āsia. The contagion gripped the ruling circles of Pakistan. In 1948 they gave the order for the invasion of Kashmir. They had learned well from their European masters the technique of force. But such was the self-evident nature of their aggression that the nations of Europe, together with many others at the United Nations, declined to bestow any praise. In fact they declared the Pakistani action to be an act of aggression, and called upon the rulers of Pakistan to withdraw, which, of course, they have not done even to this day.

In all these four examples of modern international political conduct, the com-

mon factor is the ancient notion that might is right. The criterion of success which nations use and recognize is whether or not their use of force achieves the end they have in mind. When they fail, a new set of relationships comes into existence which they are forced to accept. This happened in the case of the Anglo-French onslaught on Egypt, but in the other examples I have given the issue is still blurred and undecided. In Algeria thousands of men are still locked in mortal combat. In Hungary, thanks to the precarious nature of the balance of power between the two ideological blocs, armed as they are with the military means to annihilate each other, Russia has reasserted her right of might to dominate the affairs of Hungary. In the case of Kashmir, Pakistan is seeking to achieve by political and diplomatic means what she failed to achieve by the recourse to force.

What all these examples of the employment of sheer force in international disputes illustrate is that man's moral stature has not grown by a fraction of an inch in the past five thousand years. His progress in obtaining mastery of his environment has been continual. There have been long periods of history when no new discoveries or inventions were made, but on the whole nothing has been neglected that is of the slightest value to the improvement and extension of man's ability to control and subjugate his external environment, the better to satisfy his own needs and desires. No such discovery or invention has been dissipated by succeeding generations. From the axe and the flint of primitive man to the atomic-power station and the supersonic aircraft, the graph of progress shows a constant, even if erratic, upward curve.

How different is the picture when you look at man's moral progress! A primitive savage, living in a hostile and barren environment, would find himself morally perfectly at home in our modern generation, whose society, national and international, rests, as his did, on the sanction of force. The more materially advanced a country is, the greater is its reliance on its physical power to coerce and intimidate others in order to secure its own way.

After five thousand years of social organization, having experimented with a score of different systems of living together, the peoples of the world, still divided into egoistic, self-centred, mutually exclusive groups called nations, still largely inspired by the same feelings of racial superiority that dominated the outlook of their long-dead ancestors, stand ready to hurl themselves at each other if they cannot get their way over what they regard as a matter vital to their survival.

It was inevitable that in primitive and even mediæval societies force should be raised into a hallmark of greatness. But it seems to me that the great tragedy and failure of Western civilization was its failure to break away from this tradition, not only in theory but in practice. To continue to accept the age-old notion of force being the final arbiter of man's destiny is to resign oneself to the complete destruction of all forms of social life throughout the world. For so long as masses of people are wedded to the idea that force may be resorted to in certain circumstances, the employment of nuclear weapons, even if it means that the nations who use them will be digging their own graveyards, will be regarded as serving some strange human purpose.

Western civilization, which dominated the affairs of the world for three or four centuries, was the only civilization which was presented with the means and the opportunities to break the vicious circle of violence in which former civilizations flourished for a time and then fell to pieces or were supplanted by rivals whose distinguishing mark was their ability to exercise superior force. Western civilization was the cradle of the industrial revolution, which unlocked the secrets of industrial

and productive techniques undreamed of by former civilizations.

In the course of the industrial revolution, vast progress was made in the direction of harnessing the forces of nature to the service of mankind. Today, faced with an economic system that has reached the maximum of its expansion and is probably contracting the nations of Europe are even compelled, as in the case of France and the Sahara desert, to seek to make even the deserts blossom. In Britain today on all sides the cry is heard: "We must develop our Commonwealth and colonial resources to the maximum."

The countries of the West, and indeed Russia, are today still so firmly attached to the philosophy of force that it is almost beyond their means to invest more in those projects and enterprises, in their own countries and abroad, which would appreciably meet their own high rate of demand and bring benefit also to other peoples It is true that various forms of aid, in the way of loans, development schemes and so on, have been made in the past few decades, but the dominant calculation has invariably been whether such a use of national resources would in the long run add to the actual and potential military strength of the giving nation.

The conclusion is inescapable that if Western civilization had put into practice in its relations with the rest of the world a little more what it has so consistently preached—"Love thy neighbour," "Do unto others as you would yourselves be done by," that the meek shall inherit the earth—it would have led the world into those paths of righteousness which so few people today are in the mood to tread. *The Times* in a recent editorial blamed the nations of Europe for leaving the nations of Asia the legacy of the nation-state. "How many of the problems that now beset Asia might have been avoided had the nation-state not been so irreducible a target of the discontented?" asked *The Times*.

But since when, one wonders, has the nation-state, in its best sense, been inimical to the progress of humanity? It is the nation-state in which peoples are inextricably wedded to the ideal that might is right that has been the malevolent influence on human progress. Europe, with its glorified centuries of civil war, has perpetuated this obsolete and dangerous concept. Today Britain prepares to explode its own hydrogen bomb, and leaders of opinion acclaim this event as emphasizing to the world Britain's national strength and independence. Tomorrow France will follow the same course. Other nations, to keep abreast of history, struggle to follow suit. The philosophy of force drags the world nearer to destruction.

SUNDER KABADI

February 20th, 1957.

ENDS AND SAYINGS

"————————ends of verse
And sayings of philosophers."
HUDIBRAS

Addressing a most distinguished audience at the Indian School of International Studies in New Delhi, Dr. Arnold Toynbee expressed his conviction that Gandhism was an answer to the enormous increase in the material power for evil in the atomic age, but "it needs time to spread in the human race." We are glad of this pronouncement; but are there other answers? It is facile to opine as some Indians do that in these days of scientific advancement the Gandhian gospel is not a practical proposition. To those who consider his message impracticable, the answer is that no one set a better example in practising the right philosophy of action with noble ends and through pure means than Gandhiji. Against military strength and imperialist power, Gandhiji pitted the two ingenuous ordnance of non-violence and truth, and—succeeded. His words of peace proved stronger than weapons of war.

Owing to a surplus of resources, humanity has developed a serious "occupational disease," said Dr. Toynbee, and regretfully he pointed out that we have been "signally defeated in our attempts to cure ourselves of the disease of war." Does not the cure of this surfeit lie in the simplicity of life and disinterested action of the Gandhian programme? The Gandhian technique has not exhausted itself; its efficacy and strength have been proved for the world by the preliminary test.

The eminent historian stressed the great role which certain personalities can still play in the affairs of the world. The Gandhian technique can be and should be used to educate the electorate to choose right leaders. But more. We ask: Should not the electorate also be taught to use the Gandhian technique to see that their elected representatives observe in their daily dealings with public affairs, as in their own personal lives, strict probity, truth and non-violence? Gandhian principles are not palatable to the occidental leaders who occupy the seats of the mighty and govern as "practical" men. But Indians have had experience—a few directly, millions only indirectly. Now we have here universal franchise; and who is going to educate the masses in Gandhian principles and technique?

We welcome, therefore, the publication of a new quarterly sponsored by Shri B. G. Kher and others; it is named *Gandhi Marg* and we have before us the first number. Its editor is Shri S. K. George. In his Foreword Shri Kher says:—

> I think that it is one of the essential functions of the Gandhi Smarak Nidhi to provide a forum for the discussion of the Gandhian way of life. "Gandhi Marg" is intended to provide such a forum. Gandhi did not formulate a systematic philosophy of life. His life was a series of experiments with truth; and as he himself once said, his life was his message.

Let us hope this quarterly will educate those who aspire to see the electorate get not merely literate but also unselfish and intelligent. The quarterly announces a most interesting programme and we wish it full success. Of course it is meant not for the masses but for that particular class of publicists who desire, in the words of Shri Kher, "purity of public life and the establishment of peace and goodwill."

Since the above was in type came the sad news of the death of Shri B. G. Kher. India loses not only a great but a good son and servant. He was truly a religious man; a constant lover of the poor. As Chief Minister of Bombay and as India's High Commissioner in London he did excellent work; but his main labour was on behalf of the down-trodden. Lately he became interested in Psychical Research, to find out if along sound scientific lines one can find convincing proof of the existence of the Soul of man. Our salutations to our esteemed friend—B. G. Kher.

In the February *Sarvodaya,* Mr. Wilfred Wellock, who has recently returned from a lecture tour in the United States, writes on "The Unrest of Abundance" so widely prevalent in the wealthy United States. That American living standards are much higher than those of any other country there can be no doubt. Their total output of goods and services has doubled in the last ten years and is still on the increase. And consumption must necessarily keep pace with production or the national economy would break down in a catastrophic slump.

Yet in spite of these facts there is everywhere a shortage of dollars. No section of the community has enough. Family indebtedness is growing, a large number of men are taking on two jobs, an evening job in addition to the ordinary daytime job, and large numbers of married women are going out to work in order to supplement the family income.

Hence it is quite clear that unless spending is controlled by a philosophy, or a religion—that is, by a concept of the good life which sets a limit to the amount of money that should be spent on food, clothing, household goods, etc., there is no limit to the amount of money one may spend on goods and services.

In watching the workings of this economy or way of life in the United States, one discovers that it is a form of fever. It gets into the blood. People become enslaved by the advertisers. They must have every gadget that is going. This, and that, are time-savers, they are told, whereas very often they are not. But time is not everything. It is what you do with it that matters.

The high standard of living of the Americans creates problem after problem. For instance, the eating of too much rich food leads to illness and to drug taking. Besides, Mr. Wellock argues, when people are loath to use their hands and legs because there are machines and gadgets to do everything that has to be done, "life is reduced to absurdity." Rightly does he question: "Why are Americans so restless and so basically unsatisfied" if happiness consists in money and the things it can buy? "Has not the time come to ask what is life? and to consider in what the good life consists?"

There is evidently something lacking in the American way of living, which other countries too are adopting. Is it not lack of true knowledge which lies at the root of the problem and which has made men's outlook topsy-turvy, so that most human beings today consider the essential to be non-essential and the non-essential to be essential?

Could Machines be made to Think? In *Philosophy* for January, Mr. A. D. Ritchie discusses the futility of being dazzled by machines to the extent of hero-worship. Machines do wonderful tasks which men find difficult to do. However mysterious it may be, a machine can be adapted to those things it has been made to do and none others. "Active adapting calls for thought." It is man who sees unforeseen situations, thinks, chooses and decides the purpose of instruments, which he makes. Thinking involves free decision and initiative and all actions of men have a meaning. The working of a machine has no meaning for it except to men who made it. The power of thought is of far greater importance than the automatic whirling of machines, which man makes to serve his needs.

That science and religion are the two sides of a medal was stressed at the Bangalore Indian Institute of World Culture on February 4th. Speaking on the goal of evolution, Mrs. Lecomte du Noüy referred to her late husband's concept of "Biological time" and his application of mathematics to biological problems. Community and not isolation was found in the phenomena of the universe. Scientists were unable to disprove God and some, like Dr. du Noüy had come to recognize that spiritual forces were at the root of evolution. Considering man as an active participant in evolution, he had placed the emphasis on his moral strength rather than on his physical fitness. Man alone could envisage the problem of good and evil but he had to see to it that his nobler qualities triumphed over his lower instincts. Science was a vehicle which could be misused. Sages and thinkers had discovered these truths by a flash of inspiration; Dr. du Noüy had been led from agnosticism to faith through research. Emphasizing the divine spark in man, his *Human Destiny* had influenced Western scientists. Shri D. V. Gundappa, who presided, drew parallels between modern scientific thought and Indian thought. He expressed his appreciation of Dr. du Noüy's showing that science was a one-sided approach to life.

The economically prosperous U.S.A., the wealthiest nation on the face of the globe, the land of big business and innumerable gadgets, the country with superb sanitation and plenty of food, has a saddening story of crimes to report. Mr. J. Edgar Hoover, Director of the Federal Bureau of Investigation, says (according to *The New York Times* of December 30th, 1956) that more major crimes

> were committed in the United States in 1956 than in any previous year...2,534,000 major crimes were committed during the last twelve months. This surpassed by 267,000 the previous high total, recorded in 1954, and was an increase of 12 per cent over 1955.
>
> Eight offenses are listed as major crimes in F.B.I. records. They are murder, negligent manslaughter, rape, robbery, aggravated assault, burglary, larceny and automobile theft.

The report adds:—

> Conviction in F.B.I. cases...increased more than 400 over the 1955 total of 10,528. Fines, savings and recoveries...will aggregate more than $120,000,000 for the year.

In the country famous for cheap motor cars and the largest number of persons who own their own cars it is surprising to read the report:—

> More than 15,200 stolen automobiles, valued at approximately $17,600,000 were located in cases investigated by the F.B.I., according to Mr. Hoover, and there were 100 more convictions for interstate transportation of stolen motor vehicles this year than in 1955.

So a high standard of living, speedy transportation, universal compulsory education and a widespread training in science and technology does not check the rise in crimes. Many a U.S.A. citizen must ask, "How come?"

A month later, *The New York Times* carried a short report of a speech by Mr. Lester L. Colbert, President of the Chrysler Corporation, in which he said:—

> Industrialists are concerned with designing and building new products, developing markets, planning future capital investments in plants and equipment....We know you can't build a prosperous company or a strong and forward-moving country out of concrete and steel alone.
>
> It takes a lot of moral capital. It takes ideals that men will work hard to realize. It takes restraint, tolerance, understanding and willingness and ability of individuals and groups to work together.

Would we be wrong in deducing that Mr. J. Edgar Hoover's plan to detect and punish crime needs supplementing? His department, however necessary to the State, should have a wing to educate the masses in world principles and ethical doctrines other than those the

Churches are offering. Mr. Colbert opined that "there never had been a time when the need for 'moral capital' was greater than at present." Churches with all their wealth and propaganda are not able to create the necessary moral capital. What stands in their way? Not only sectarianism. Politicians and social reformers, pedagogues and publicists, want boys and girls and youths and adults to be good for the sake of the State, of the Church, of the business. True morality is of the Inner Life, which awakens a man's mind to the recognition of the Invisible Universe and the Supreme Omnipresent Spirit, which being omnipresent is in each man's mind; and man's duty to That is of the highest importance. The immanence of Deity implies Universal Brotherhood; its transcendent aspect explains the urge of the human heart to seek Wisdom—Wisdom which is superior to knowledge, which convinces the mind why and how it should become good and not only great.

Recently there has been much talk about automation. It is refreshing to read the speech of Mr. Oliver Humphreys, Director of the General Electric Company Research Laboratories, at the Calcutta Rotary Club. He rightly pointed out that automation and mechanization might suit countries like the United Kingdom and the U.S.A., not India. They have a limited labour force and plenty of capital. India's economic situation is entirely different; with millions unemployed and still more underemployed or disguised unemployed, it is manifestly impossible to introduce improved types of labour-saving machines to reduce dependence on human labour. It is a pity that, oblivious of Indian conditions and requirements, some industrialists and economists have encouraged centralized or mechanized production even for consumer goods, for which decentralized and village industries are traditionally better suited. Mr. Humphrey's words (as reported in *The Statesman*) deserve respectful attention:—

> A subject which was now absorbing greater attention than any other development in technology was automation. As mechanization replaced human muscles, automation sought to replace the human brain. Automation had assumed almost political importance. Some feared that in future it might drive people out of factories and thus wreck human society.
>
> Mr. Humphreys felt that labour had no fear from automation if it was used properly. Automation might suit Britain and the U.S.A. but not India and other countries where there was a reserve of labour. For India, it might be more economical to use human labour instead of using expensive imported machinery. Automation is certainly no panacea for national economy.

Even in the U.S.A., there is a growing realization that "scientific invention, though a good tool, is a bad master," and that "it is the duty of the State and the community to secure that the inventive faculty is not misdirected"; further that "not only should labour-killing machinery be abandoned, but no patents should be issued in future to manufacturers of such destroyers of labour."

Industrialization is not an end in itself; it ought to be only a means. Surely, the end is the co-ordinated and integrated development of man and society. Any programme of development must, therefore, be man-centred. It would be nothing short of a national tragedy if India sacrificed the man to the machine. "Consideration of national economy should take precedence [of] consideration of national prestige."

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